10921 bb 7

LETTERS

TO AN

OFFICER IN THE ARMY.

Unus dies eruditorum plus patet
Quam imperiti longissima Ætas.

SENEC. Ep. LXXVIII.

IN TWO VOLUMES.

BRITISH MUSEUM

LETTERS

WRITTEN TO AN

OFFICER IN THE ARMY

ON

VARIOUS SUBJECTS,

RELIGIOUS, MORAL AND POLITICAL,

WITH A VIEW TO THE

MANNERS, ACCOMPLISHMENTS,
AND PROPER CONDUCT OF

YOUNG GENTLEMEN, &c.

By THOMAS SEDDON, A.M.
MINISTER OF STRETFORD.

VOL. I.

WARRINGTON,
PRINTED BY W. EYRES.
MDCCLXXXVI.

BRITISH MUSEUM
DIEU ET MON DROIT

TO THE RIGHT HONOURABLE

LORD GREY DE WILTON,

THIS VOLUME OF

LETTERS

IS,

BY PERMISSION,

WITH HUMBLE RESPECT AND GRATITUDE,

INSCRIBED BY

HIS LORDSHIP'S

MOST OBEDIENT

AND OBLIGED SERVANT,

THE AUTHOR.

PREFACE.

PREFATORY introductions are generally written to diſarm criticiſm of its ſeverity in the peruſal of publications.

THE difficulty of writing ſuch a preface, as will be likely to be productive of this purpoſe, is, *to me*, inſurmountable; as I am

neither unconſcious that my works are too inaccurate to bear the rigour of criticiſm, nor inſenſible that mine enemies are too numerous, and replete with prejudice againſt me, to read my productions with candour, were they even deſtitute of errors.

NOTHING is more certain, than that enemies are faithful to their enmities, whether friends are true to their friendſhips, or not; notwithſtanding which, I have the happineſs to be aſſured, that there remain to me many reſpectable and valuable intimates, who, in defiance of inimical reflections,

flections, have encouraged me to bring forward the following Letters; and, from a knowledge of the motives which actuated me to write them, will excuſe their incorrectneſs.

STRANGERS and more diſtant readers (if the writings of an obſcure author may be expected to obtain their attention) will only look to the merit of a performance, to impreſs themſelves with an idea of its author; and I have to lament, that, independent of perſonal partiality, and friendly attachments, my production has little merit to recommend it; therefore

fore it is obviouſly urgent upon me, to ſay, that this publication is not for the vain diſplay of inferior abilities, but to ſhew forth to the world my ſentiments, as a miniſter, and a man, to do away the effects of the malevolence and invective, which have been the coroſive canker-worms of my reputation.

A NARRATIVE of the principal tranſactions of my life may *properly* diſcover to the world, how much I owe to calumny, and what may be due to the credit of my principles: but egotiſm is ſo liable to partiality, that it is

is apt to be offenſive; and, as theſe letters will be moſtly read in my native neighbourhood, it may be better to elucidate the impulſe to, than the hiſtory of, my conduct. Indeed there is nothing ſufficiently intereſting in my family or connections, to uſher me, with importance, into exiſtence; though, independent of an hoſt of heralds, it is in my power to trace my pedigree up to the conqueſt: for with the conqueror my anceſtors firſt came into this country, as appears from the teſtimony of grants, for ſervices done in that ſucceſsful enterpriſe, which are now in the poſſeſſion of

of a diſtant relation a Gentleman, of my own name. No longer however delighting in blood, or elſe ſatisfied with their poſſeſſions, they are not met with in the ſcenes of civil commotion, which have ſince diſturbed this country; and their property, as perhaps being more uxorious than hoſtile, is ſo divided, and ſubdivided, among their different generations, that they bear no conſequence in Sir D— Cotterell's rules of precedency, eſpecially as money gives the rank of *Eſcutarius* to any man who chuſes to aſſume the title. The yeomanry are little known, or noticed in the pre-

cincts

cincts of faſhion, unleſs for ſervices wanted, or when accidental gratitude wiſhes to repay them.

FROM this line of life, I do not bluſh to ſay, I originated; for I think it much better to claim deſcent from humble honeſty than prodigal impiety:

"Worth makes the man, and want of it the fellow,
"The reſt is all but leather and prunella."

IT is ſufficient for me to ſay, I have a father, whoſe reputation and character are unimpeachable, except that he has been accuſed of

of too greatly indulging his children, but it does not become a child on that account to blame him; for who can find fault with the errors *naturally* incident to man: it is an amiable weakneſs to love, if poſſible, too well our own, and reaſon can ſcarcely condemn the law of nature. Perhaps, however, it was his tender affection, which cauſed him to remove me from ſchool to ſchool; from the lenient preceptor, to the auſtere pedagogue; from ſtupidity, to ingenuity, and *vice verſa*, ſo that from my ſixth to my ſixteenth year, I had been at the ſame number of ſchools, and, as may be ſuppoſed

poſed, no capital ſcholar at the concluſion of this part of my education. Indeed in that number I did not meet with more than two in which there was a capability of affording claſſical inſtruction, and thoſe were regulated ſyſtematically. In that highly reputable Grammar School at Mancheſter (though fixed as fate to the dunce form) I muſt by the dint of memory have been made into a decent claſſic: for the progreſſion is ſo cautiouſly ſlow, that, according to the rules eſtabliſhed there, neither the brighteſt boy, nor the moſt conſummate blockhead is permitted to advance more than

than one claſs, in twelve months; ſo that the ignorant, aſſociating with the ingenious, through a courſe of education, cannot remain altogether in ignorance. The apt ſcholar is under a kind of neceſſity to aſſiſt his ignorant claſs fellow; and as, in communicating our ideas to others, we commonly correct our own, the expediency ſerves as a payment for the pains thus taken: by ſtopping that rapidity of fancy, which is the offspring of a quick apprehenſion, to reflect upon what otherwiſe might be too curſorily read, and too ſoon forgotten.

As

As the principal deſign of my letters was to convey ſome practical leſſons of inſtruction, to one rather beyond the confines of a ſchool, I have ventured to offer theſe few thoughts upon the choice of ſchools, by way of an introduction.

I HAVE, and ever ſhall have, to lament the want of a longer continuance in this ſchool; but it was my fate never to be more than two years under the ſame preceptor; and moſt of my teachers were ſo inadequate to the province they aſſumed, that, though I read Homer, it was

with a man, who, I could diſcover, had little knowledge even of his Accidence. The heathen gods and goddeſſes were ſo miſunderſtood, that, if I had not preſerved ſome faint recollection of my claſſical key, I might not have known, whether Juno was Jupiter's wife, or Jupiter Juno's.

WITHOUT being converſant in the eight parts of ſpeech, it is aſtoniſhing to hear how ſome ignorant maſters can conſtrue this elegant Grecian, by imprinting verbatim the words of ſome literal tranſlation, upon their remembrance. Deſtined by paternal decree,

cree, not by my own inclination (which was always for the church) I was taken from ſchool in my ſeventeenth year, and placed as a pupil in the Mancheſter infirmary, for the ſtudy of phyſic, &c. The advantages, I had to have attained excellence in the medical line, were ſuperior in that, to any country ſituation I know of, as the reputation of the phyſicians and ſurgeons demonſtrate: but beſides them, I had the happineſs of a cotemporary (and we learn moſt from thoſe with whom we are familiar) from whom I had great opportunities of inſtruction. His ſkill was of

a ſuperior kind, and his friendſhip opened to me the benefit of his underſtanding. I therefore cannot think upon the name of *Oldham*, without gratefully remembering my obligations to him, and lamenting, among thoſe who admired him as much for his incorruptible integrity and generous heart, as for his ſkill and judgment, that he is now no more.

NOTWITHSTANDING theſe, and other opportunities afterwards offered I could never conquer my averſion to the profeſſion. I know not whether a fooliſh humanity, which almoſt made me fearful of being called to a patient, or whether my pre-

prepoſſeſſions for the pulpit, prevented the proſecution of my medical proſpects. And yet, though my wiſhes were always to be in the church, every action of my exiſtence ſet me forth to the world, as of too volatile a diſpoſition for either the phyſician or the divine. Indeed my ill-grounded education would have diſqualified me for either profeſſion, if a clerical truſtee* had not benevolently inſtructed me in the Claſſics. Mr. CLAYTON was a friend to all mankind; and his qualifications to give ſuch inſtructions, are

* Rev. Mr. Clayton, Fellow of Chriſt's College, Mancheſter.

evinced by a monument erected to his memory in the college, of which he was a fellow, by his ſcholars, who annually commemorate his excellences every St. Cyprian's Day. But as charity may become a dupe to itſelf, and be attacked by uncharitable reflections, benevolent as he was, he was not deſtitute of enemies, and even ſome were raiſed by the very kindneſſes he conferred.

As I owe ſo much to his goodneſs, I may be permitted to mention ſome circumſtances of his life which have not paſſed uncenſured; if I endeavour to remove

remove the reflections, by ſhewing what I ſuppoſe were the motives to thoſe actions which excited them.

He was in the zenith of his conſequence in the year forty-five; and, naturally of an unreſerved temper, he could not conceal his ſentiments at that critical æra; but in the height of party diſcovered that his mind was favourable to monarchy.

Politics, in ſuch ſeaſons, are frequently, though ſometimes falſely, given, as a teſtimony of a man's religion. Certain it is, that

with no better a proof, his dioceſan conſidered him diſaffected to the Proteſtant faith, and ſuſpended him for a ſeaſon. But this ſtep was ſo far from diminiſhing his popularity, that, in a diſtrict, proverbially the province of toryiſm, this ſuſpenſion was conſidered as almoſt equal to any perſecution which the primitive ſaints had ſuffered; except by a few Preſbyterians, who repreſented him as a favourer of the Pretender and the Pope.

It is true he had too much ſenſe to believe the Whigs' ſtory of the warming pan, and would probably

probably have loſt his life in the Stuart cauſe (which was ardently ſought after) if the religion and liberty of his country would not have been endangered, by the principles that laterally pervaded that unhappy race of kings. On this account he had no wiſhes for the overthrow of an eſtabliſhment, on which both were ſecure; and though his compaſſion might cauſe him to lament the fate of the unfortunate, the Georges had never a better ſubject, nor the Church of England a more faithful miniſter.

POPULARITY however is ſeldom as durable as life; and where commerce flouriſhes, and new men are daily in making, whoſe intereſts change with the channels of their connections, it is leſs laſting. It is, at beſt, little worth courting, or, when accidentally obtained, worth keeping, as an accident will ſo effectually deſtroy it, as even to obliterate the records on which it was eſtabliſhed: like the bloom of a fair flower, froſt-nipped by a nightly breeze, ere the ſummer ſolſtice has ripened it into ſweetneſs, or, when ripened, the delightful foliage is blown away and loſt.

WHEN

When the time of his ſuſpenſion was ended, and he entered again upon his ſpiritual function; he prefaced his firſt ſermon with a prayer, expreſſive of his loyalty to the family on the throne, which gave diſguſt to his adherents; and his enemies tauntingly aſcribed this conduct to the effects of the proſecution. His religion and political principles were, nevertheleſs, without variableneſs from the firſt commencement of his ſpiritual warfare, to the end of his life, of which he gave innumerable proofs, through a ſeries of ſickneſs, too long and ſevere, not to try the diſpoſition

diſpoſition of a ſtoic, or expoſe the inſincerity of a wavering mind.

THE only gloom which ever ſhadowed his virtues, was occaſioned by the death of a fellow of his college. Two candidates offered themſelves for the vacancy, and both had been his pupils; one had a claim upon his gratitude, in conſequence of a family patronage, which had been inſtrumental to his promotion; and as a Gentleman, gifted with an excellent underſtanding and a heart benevolent as his own, popularity pointed him

him out as the object of election. The other Gentleman had alſo family claims, if not of ſo high a nature, yet perhaps more numerous, and with reſpect to character equally unimpeachable, which made it impoſſible to determine in favour of either, without bringing forth reflections from the unfavoured friend.

WHAT a trial of ſenſibility to a ſuſceptible mind; a mind, too, which had ſo much pleaſure in pleaſing, that the repinings of an unſerved acquaintance, were as daggers to the heart! He voted againſt his patron's relation,

relation, and from an equality of votes the nomination lapſed to the King, who appointed the Gentleman he would have rejected.

A GOOD temper, as I obſerved before, is frequently fatal to reputation, and too often perſuaded to act contrary to judgment; but if faults are the fruits of excellences, charity will weave a web to conceal them; as did the very clergyman, whom he had oppoſed, in an elegant epitaph, written to emblazon the monument before mentioned, which evidenced, that he, who had

had the greateſt cauſe of blame, had ſo entirely forgiven the injury offered, that he caſt, as it were, the memorandum of it into the grave, to periſh with his mortal remains, and illuſtrated his virtues for the imitation of future generations.

UNDER this Gentleman I went through a courſe of claſſics, with a determination to take orders whenever I found myſelf unſubjected to paternal authority, but this did not occur whilſt my preceptor lived.

THE firſt intimation I ever gave of my deſign, was to a baronet

baronet, with whom I had the honour to be acquainted, and who encouraged me in it, by a promiſe of preferment; and, upon this, I entered myſelf a Gentleman Commoner of Oxford.

My tutor, no doubt, was well qualified to give me all the advantages I had loſt in the earlier part of my education; for his reputation in the univerſity was of no inferior caſt; but unfortunately we were ſeldom in humour; he to inſtruct, and I to learn, at the ſame time. My acquaintance in the univerſity were alſo of too faſhionable a ſort to allow me

me to injure my health by an intenſe application to books, ſo that I was not much benefited by my academical education; however an obligation to perform college exerciſes, and to undergo the diſputations of the ſchools, ſo far prepared me for the church, that I obtained my teſtimonial, and without difficulty was ordained a deacon.

THE expectation of preferment, made me leſs careful to deny myſelf of thoſe pleaſures which were agreeable to my connections. Indeed I am generally known to be no economiſt; and ſo little

acquainted with practical arithmetic, as to be converſant in no rule but ſubſtraction. And with reſpect to preferment I was diſappointed, and, of courſe, was involved in difficulties by the expences of my education.

MATRIMONY was the only expedient to relieve me in this ſituation, and I was as fit for it as for a mitre; however I had *unfortunately* engaged the affections of a young lady of family in my neighbourhood, and was married.

I DID not enter into this engagement without firſt making my circumſtances fully known, not only to her, but to her mother, who, notwithſtanding, gave her conſent to our marriage.

MATRIMONY is ſeldom the breeder of affection; however, I cannot charge myſelf, nor will my wife's neareſt relations accuſe me of the leaſt diſreſpect or ill treatment of her, though it has often, by others, been inſinuated; as the conſequences of the connection have been to each party unfortunate.

INFERIOR as an income may be to our ideas of a competency, it is infinitely more happy to confine one's ſelf to the ſlendereſt ſtipend, than to be induced to outlive it, by the higheſt probability and proſpects to retrieve one's ſituation.

REAL happineſs and worldly conſequence dwindle, by the degrees that our expences exceed economy; and independency will, by ſuch means, fall from an extravagant nobleman to a careful ſervant, who has ſeldom the delicacy not to inſult his benefactor, by ſhewing the world how he can

lord

lord it over his maſter. Even thoſe, who thoughtleſsly enter into the pleaſurable ſchemes of their ſuperiors, ſeldom make ſuch a friend of any of them, as will preclude the ſubſequent inconveniences of their amuſements, or remove them when they arrive.

UNDER the influence of ſuch reflections as theſe, and a mind, ſoured by diſappointments, the *Characteriſtic Strictures* were written. But it was an uncandid method of retaliation, and exceedingly wrong to bring forth Gentlemen, who had never perſonally injured me, into ſuch ludicrous ſituations.

THERE is ſcarcely a character which has not its fair, as well as gloomy ſide; and if I had drawn them in the days of diſpaſſion, my colourings might, if I had preſerved the likeneſſes, have been leſs tinged with gall.

WIT, thus employed, ſerves no uſeful purpoſe; and though ſhame ſometimes prevents, it will not cure a vice; and the expoſed will ſeldom forgive the expoſer of his faults; ſo that I have little reaſon to ſuppoſe, that my writings in future will be read with impartiality in general. I might indeed have concealed my name as the author,

author, but the innocent would have been brought into ſuſpicion, and treated with diſreſpect; therefore it was better to lay myſelf open to the reſentments which occurred, and to give every one who was offended, an opportunity of calling me to an account in his own way; and nothing but cowardice could induce me to hide myſelf from the offended, or to ſay, *at the time* the Strictures were publiſhed, I was ſorry for what I had done.

But anonymous publications are more deſpicable than dangerous; for without the ſanction of unconcealed authority, they cannot

be credited by the impartial; but were it not ſo, a generous mind will neither aſſert nor inſinuate any thing injurious to character. Reſentment is a defenſive ſpirit, and a retaliation of injuries needs no ſkreen; and therefore, tho' ſlander is abominated (and whatever comes without a name, either to criminate or to ſcrutinize the human conduct, deſerves the appellation) yet ſatire is defenſible when good manners and reaſon do not regulate thoſe that act with or againſt us.

I CANNOT aſcribe all the enemies I have to the Strictures; for I had

enemies before the evil days on which they were ſuggeſted; and indeed a temper, unreſerved as mine, was not likely, under the ſanction of a ſerious profeſſion, to eſcape cenſure; and cenſure has met me in various ſhapes, though I have never had the precaution to ſhield myſelf againſt her.

HYPOCRISY has made its way againſt me, and ſecretly oppoſed my proſpects of preferment. However, I ſhall leave my falſe friends and treacherous neighbours to their own reflections, which cannot hurt them, if they act conſcientiouſly.

UNFIT

UNFIT as I am for ſcenes of contention, I was immediately after the publication of the Strictures, invited to accept of a curacy, in a corporation town. Party had erected a church, which party could neither finiſh, nor fill; curioſity, I fancy, was the cauſe of this invitation, and it adminiſtered in ſome degree to the gathering of a congregation, which anſwered both purpoſes. My abidance in this place was at beſt but a fluctuation in muddled waters. The Duke of Portland was ſuppoſed to have the principal intereſt in the borough, although he has no property near

near it; but a neighbouring and a worthy baronet, whoſe family had formerly repreſented the borough, oppoſed the intereſt of his Grace, and would have been elected, if, for the peace of the town, he had not yielded to the following compromiſe.

NAMELY, "that, if he would at that time forego his pretenſions, the Duke pledged his honour by Mr. Byng, the late patriotic member for Middleſex, and Mr. Moreton the then Lord Chief Juſtice of Cheſter, that on the firſt vacancy which ſhould happen, either by death or the diſſolution

diſſolution of parliament, he ſhould, with the concurrence of them and their friends, be returned to parliament." The firſt opportunity that occurred, of putting theſe promiſes into execution, was, on the death of Mr. Moreton, which ſoon afterwards was ſucceeded by a general election, when to the aſtoniſhment of all who knew his Grace's general character, he violated every part of his promiſe, and brought down Mr. Walpole, who was recommended as a fit member for the borough, although ſo much a ſtranger to his conſtituents, that the alderman who propoſed him,

was

was obliged, upon the huſtings, to aſk his name and place of abode.

My abhorrence of ſuch unpatriotic proceedings, by patriots in pretence, that affect a high regard for the preſervation of, whilſt they are perverting the conſtitution, brought me forward in doing every thing in my power to oppoſe the Duke's intereſt; but the very goals were ranſacked in open defiance of private faith and public juſtice; and Sir Robert Walpole's ſyſtem of corruption was purſued, with ſuch improvements, as obtained his relation's election.

My

My reprobation of theſe proceedings ſoon made his Grace's myrmidons my enemies, and my *church-building* friends being ſerved in their wiſhes, and the idea of a parliamentary conteſt being no more, they began to be indifferent about my intereſts, and took an opportunity, in my abſence, of ſuperſeding me from the church, to ſerve a different connection; and, notwithſtanding I had a regular nomination to it, accepted by the biſhop, the conſiſtory court of Cheſter, (a court in which, I may venture to aſſert, that the ſucceſs of a cauſe depends more upon the advocate employed,

employed, than the law or equity of a caſe,) gave ſanction to a poſterior, in preference to my prior, nomination, without any criminal accuſations advanced to preclude my claim; for I defy the worſt enemy I have in life, to prove me guilty of any vice or impropriety cenſurable by canonical authority.

The deciſion might be pleaſing, becauſe I was unpopular; but the want of popularity, cannot plead the juſtice of it; nor would I have ſubmitted to the determination, but that I muſt have been obliged to have given up ſome other

other preferment, as a proſecution was threatened by my opponents *in court*, if I perſiſted in my claim, for non-reſidence upon my living.

THE diſcipline of the church I ſhall always ſubmit to, if it is but regular, and the conduct of eccleſiaſtical authority uniform. In this reſpect I have however to complain, and the caſe above recited will ſhew my reaſon. Religious oppreſſions are the moſt cenſurable of all others, and a contradiction of the principles of chriſtianity, which are founded in charity.

RETIRED

RETIRED now from all profeſſional engagements, and without the hopes of ſucceeding to any in a dioceſe, where friends are made by fortune, and preferment is given by faſhion; I have only to publiſh my opinion of men and manners, and to give this hiſtorical apology of my life to the world.

I MAY not have related all my faults; and thoſe made mention of may ſeem too favourably put down: but I am not afraid of the worſt interpretation of the latter, or the moſt exact ſcrutiny

of the former, if the motives of my conduct are not esteemed vain or vicious.

LETTERS

LETTERS

TO AN

OFFICER IN THE ARMY.

LETTER I.

DEAR DANIEL,

I AM happy to congratulate you on the reception of your commiſſion, and that my father has indulged your inclinations for the Army.

YOUNG as you are, I am perſuaded, you have too much ſenſe to regard

your regimentals as the only characteriſtics of a ſoldier; for, like the clerical habit, they engage but a momentary reſpect: and if thoſe whom they profeſſionally diſtinguiſh are not found virtuouſly deſerving, they ſerve but to ſink them into contempt and diſgrace.

THE mildneſs of your manners, and your naturally diffident diſpoſition, cauſed your acquaintance to wonder at this your choice of profeſſion; on theſe qualities, however, I build my hopes of your ſecurity in this line of temptation, and truſt that no ſtation will induce you to act unbecoming the character of a good man, but that you will prove yourſelf worthy of any rank you may obtain by an exemplary conduct.

THE

THE army is the province of good breeding, and the young Gentlemen, with whom you are now to aſſociate, will, perhaps, pleaſingly introduce you into the faſhionable ſcenes of a military life, in which I wiſh you to purſue the dictates of your own fancy, if you can but prevail upon yourſelf not to exceed in pleaſures the bounds of prudence.

SOME of your ſenior officers you will doubtleſs find engaged in more ſolid enjoyments, and avoiding the paths of juvenile pleaſures, either from their tendency to danger, or becauſe they only delighted whilſt new. To cultivate their acquaintance is the way to gain the advantages of their experience, which will en-

able you to ſee and ſhun thoſe difficulties and dangers that ſurround young men on their firſt entrance into life.

RELIGION is no deſpicable ingredient in the compoſition of a ſoldier, and though the licentious may laugh at, and the diſſipated deride ſuch an idea, no valuable character can be formed without it.

ON what are all our duties eſtabliſhed, civil, military or eccleſiaſtical? "but on doing juſtice, loving mercy, "and walking humbly with God."

JUSTICE completes the man, mercy the general, and humility the chriſtian.

I am, DEAR BROTHER,

Yours affectionately.

LETTER II.

IF, among the variety of your different engagements, I recommend to your frequent peruſal, that old-faſhioned book, the Bible; will you not endeavour to hide it, if a young thoughtleſs officer unexpectedly calls upon you to invite you to make one of ſome pleaſurable party?

It might indeed appear hypocritical to diſcover to him the nature of your ſtudy, or to recommend ſuch a ſerious theory to one who has not a ſerious thought; and if you did, he would

doubtleſs rally you upon your reading, and deſire you to leave the bible to the divine, and to follow the more pleaſing proſpects of a ſoldier: but, I have the confidence to believe, that ſuch ridicule will never make you neglectful of that fountain of religious inſtruction; which not only directs the divine in his duty, but teaches the ſoldier, that his powers and dependencies are from the Almighty, that his ſucceſs in war is from the influence of his religion, not by the ſtrength of an hoſt, from his confidence in God, and not a reliance upon his own greatneſs.

I HEREWITH ſhall ſend the ſcriptures bound in two ſmall volumes, and beg that they may be your conſtant

conſtant companions, and the ſubjects of your converſation, ſome part of every day. The bindings are plain but durable: yet had they been gilt like thoſe given to Lord —— by his grandmother, when he was about to make the Tour of Europe, I hope you will not conſider the covers the only parts worth contemplating, as was the caſe with his lordſhip. The good old lady deſired that the books might be given back to her on his return, and her firſt queſtion was (for ſhe was habitually pious) whether he had made the wiſhed-for uſe of the treaſures ſhe gave him: to which, returning them, he replied in the affirmative, but ſhe was ſoon undeceived, and undutifully diſappointed, for ſhe had placed a bank note

note as a prefatory introduction to every book, from Geneſis to the Revelations; and, though his lordſhip had been frequently diſtreſſed for money, he had not met with one of them.

I WISH not, however, that this kind of ſtudy ſhould interfere with your military avocations, (for I conſider them as indiſpenſible duties alſo,) nor to deprive you of thoſe relaxations which are requiſite to refit the mind for active labours, for I am no enthuſiaſt; but as converſation with good company, no doubt, fills up a part of the time, not devoted to profeſſional employments; you will ſometimes meet with people diſcourſing on metaphyſical topics, and, therefore, it

it cannot be an ungentlemanly qualification to be converſant in the cuſtoms and queſtions of your religion. But how greatly will you be at a loſs, among the variety of opinions you will hear, upon this moſt important of all ſubjects, inſomuch, that you will not know how to believe if you have not ſtudied the records of Holy Writ? To prepare you againſt ſuch an inconveniency, (fatal to the credit of a good underſtanding, and to the hopes of real happineſs,) the firſt ſubject of my correſpondence, with your permiſſion, ſhall be, to ſhew you that connection which ſubſiſts between natural and revealed religion; that your mind may be fortified againſt infidelity, your underſtanding againſt ſcepticiſm, and your paſſions againſt the

the incentives to vice. It is certain I can ſay nothing *new* on theſe ſubjects, yet the language, I flatter myſelf, will be the more pleaſing to you, as the language of a brother, written in the fervency of that affection with which, I am,

Yours, &c.

LETTER III.

WHETHER folly or philoſophy has done more diſcredit to religion, in the preſent age, may be difficult to determine. "The "fool hath ſaid in his heart there "is no God," and the philoſopher, who confides only in *material* demonſtrations, conſequently concurs in the opinion; for what is not reducible to the comprehenſion, is by each aſcribed to chance; and thus the chaos* of original confuſion is arran-

* Ante mare et terras et quod tegit omnia cœlum
Unus erat toto naturæ vultus in orbe,
Quem dixêre chaos; rudis indigeſtaq; moles,
Nec quicquam niſi pondus iners congeſtaq; eodem
Non bene junctarum diſcordia ſemina rerum.

ged

ged in the beautiful regularity it now diſplays.

THE ſun, the moon, and all the planetary ſyſtem; the ſeaſons, the mineral and vegetable productions of the earth; the flux and reflux of the ſeas; the denſity of the air, and the expanſe of the heavens: nay, even the exiſtence of man, if dependent only on matter, is alſo imputable to accidental concurring cauſes; for he, who thus reaſons, can neither model a world in miniature, give fragrance to a flower of the field, or conſtruct a ſingle ſtraw: and with reſpect to his own nature, he can ſo ill diſcriminate, through the ſubtilty of that matter of which he is compoſed,

poſed, as to be ignorant of the methodical means by which he was ſet in motion: and unable if a body like himſelf is, by accident, left entire, but lifeleſs, to rebreathe into its noſtrils the breath of life.

LET us however, inquire into this accidental primary cauſe, on which all that we know, ſee, or hear depends?

MATTER is diviſible and circumſcriptive, therefore the chain of connection on which the world depends being ſevered, or the conjoint particles which make up the ſubſtance being diſplaced, as by accident it fell into form, ſo by accident it muſt again have been reduced into its original confuſion,

confuſion, for ſuch are the properties of matter as to be frequently ſubjected to tranſmutation; but our notions of ſpirit are extenſive; for ſpirit is by man indiviſible, and though it exiſts in every thing, it is incomprehenſible, and conſequently comporting with that immenſity which was the firſt cauſe of our being. Reaſon is not a natural effect of matter; for take matter in all its various conſiſtences, and reduce it to whatever form we pleaſe, it ſtill remains irrational: nor can the materialiſt ſay, that this glorious faculty is an unavoidable conſequence of his conſtruction, for he frequently ſees, in the ſimilitude of himſelf, an idiot, with eyes to ſee, hands to handle, and ears to hear, and all theſe faculties as full

of

of perception as his own, and yet leſs capable of defending himſelf from harm than the beaſt of the field.

INSTINCT is likewiſe a proof of an univerſal ſpirit, which conducts the brute to food convenient for it, guards it from an impending ſtorm, and makes it to avoid whatever may be hurtful, and, as it were, to demonſtrate gratitude for the benefit of benevolent protection; whilſt the materialiſt is unwilling to allow any obligation to a ſupreme Being, and inſiſts that all things are of neceſſity: but if ſo, why does he rejoice, or why is he ſorrowful, wherefore does fear aſſault him, "or "ſurpriſe make his hairs to ſtand an "end like quills upon the fretful "porcupine?"

If that from whence we come is ſuperior to ourſelves, it cannot be inert matter, but a ſenſitive and wiſe exiſtence, nor can the cauſe itſelf be conſidered as the effect of chance; for the Author of reaſon muſt be omniſcient, and that which is omniſcient muſt create the world and all that it contains. Our inquiries, our doubts, and our reſolutions, beſpeak us the objects of an eſpecial benevolence, which has bleſſed us with a knowledge, ſuitable to the dignity of our nature, and domination over every other earthly object, and, at the ſame time, expreſſive of our inferiority, with reſpect to that which endows us with theſe faculties.

This Cauſe the religioniſts call God.

In

In his immenſity is centered all perfection, goodneſs, might, majeſty and power; "the heavens declare his "glory, ſays the Pſalmiſt, and the earth "ſheweth his handy works."

However, that we ſhould not depend entirely upon our finite perceptions, the Almighty has been pleaſed to reveal to us the nature of ourſelves, that by his fiat the "world was made "from an earth without form, and "void, and darkneſs upon the face of "the deep, and his own ſpirit moving "upon the face of the waters. He "made the ſun to rule the day, and "the moon and ſtars to govern the "night; the fowls of the air, the fiſh "in the ſeas, and every living crea-"ture, cattle, and creeping thing he

" ſpoke into life: and after preparing
" all things for the reception of a
" rational Being, he ſaid, let us make
" man after our own image and like-
" neſs; ſo he created him, male and
" female created he them; and God
" ſaid, be fruitful and multiply, and
" repleniſh the earth, and ſubdue it,
" and have dominion over the fiſh of
" the ſea, and the fowl of the air,
" and over every living creature, cattle
" and creeping thing, and it was ſo."
Seeing, then, that we proceed from an Almighty cauſe, and that the cauſe ſhould, in anywiſe, account for itſelf, can any revelation be more conſonant to our natural ideas of God, or more expreſſive of Omnipotence, than this contained in the Bible?

MANKIND may diſagree about the data of times, and, nations depending upon their reſpective chronicles, may contradict each other; but ſince this revelation is conformable to reaſon, it can only be contradicted by a pride which takes pleaſure in ſingularity.

LETTER IV.

CONVINCED that our creation, preſervation, and all the bleſſings of this life depend upon the ſupreme will of God, a grateful mind muſt naturally wiſh to ſhew a ſenſe of its obligations, and deſire to do thoſe things which will be acceptable in his ſight; and in order thereto, it is alſo natural to hope that man will mercifully be furniſhed with ſuch rules of conduct, as will convince him, that he is acting agreeably to the Divine Will; therefore the

the following negative injunction was given to him.

"THOU ſhalt not eat of the fruit "of the tree in the midſt of the gar- "den, for in the day that thou eateſt "thereof thou ſhalt ſurely die."

No other commandment, according to the ſimple relative ſituation of humanity, might at that time be neceſſary, and the formation of this is full of mercy: but if the Divine Wiſdom had ordained ſuch a law, as would have required an exceſſive degree of human labour to have fulfilled, or of human reſolution to have complied with, it could have been no argument againſt the juſtice of the lawgiver, who has a power to do whatever ſeemeth right unto him.

TRIFLING, however, and eaſy of obedience as it may appear, it was too difficult for humanity to accede to.

THE perfections of God are known by different degrees of compariſon, as height to depth, light to darkneſs, and good to evil; in ſhort all things are demonſtrated by the reverſe of themſelves; by allowing the ſummit of perfection, we admit of the depth of imperfection, and that which is compoſed of the eſſence of all that is good and great, muſt be the moſt conſpicuous, when placed oppoſite to whatſoever is vile and low. This idea deduces the certainty of that exiſtence which is denominated the Devil.

MAN,

MAN, of moral neceſſity, being inferior to his creator, (for the criterion of perfection can only be God,) muſt have an alloy of imperfection, ſo that the evil ſpirit of Satan, ſo oppoſite in nature to omnipotent goodneſs, had an early intereſt in him, which, according to the nature of the evil ſpirit, would conſequently be exerciſed as ſoon as a law was promulgated which would be admiſſive of diſobedience. The overthrow of a creature pleaſing in the ſight of God, was a conqueſt which the devil, as being himſelf obnoxious to perfect purity, would aim at; and, "by the envy of the devil, we are told, "ſin came into the world." "Ye "ſhall be as Gods was the tempting "bait with which he deluded and "caught

" caught our primitive parents;" they plucked and eat the forbidden fruit and intailed upon themſelves and their poſterity the penal conſequence, in which the ſpirit of the law conſiſted,—even death,—and which all mankind muſt likewiſe ſuffer.

THERE is a common objection made to this doctrine, by theiſtical diſputants, which, in my opinion, deſerves little attention; however, on this occaſion I ſhall ſpeak to you upon it, for I am not diſputing with you about, but telling you of, what true religion conſiſts: the objection is, that it is not conformable to the mercy of God, to make the poſterity of Adam jointly reſponſible with him for a treſpaſs, of which he alone was guilty.

guilty. If the aſſertion on which the objection ſtands, was a fact, and we could diſpute with God about his commandments, there might be ſome plea to ſupport the opinion; but it is not true, that we, who are derived from Adam, were not actual participators in his guilt, for being then in, and proceeding from him, it is not poſſible that we ſhould not, with him, be conſtitutionally ſinful: for, from a corrupt fountain flows only a corrupt ſtream, and from an evil tree good fruit cannot be gathered; therefore, as being in the body, our degeneracy muſt be equal with his, and his puniſhment in contradiction to the veracity, and juſtice of God would only have been in part, if upon our ſeparation from, we are not made liable to death alſo.

NEVER-

NEVERTHELESS, it is not conſiſtent with our notions of God, to ſuppoſe that he, who is merciful, can delight in irretrievable condemnation. Religious obligation, and moral rectitude would have no influence upon the mind, if our ſouls and bodies were to be entirely annihilated, but on the contrary, our incentives would be to ſenſual gratifications, and our exerciſes carnally indulgent.

SUCH reflections, if brutes can be ſaid to reflect, muſt be theirs; but man has been taught that his Maker is not unmerciful, and that he may hope for a redemption and reſurrection beyond the grave.

BUT

But this however, cannot be expected unleſs an acceptable atonement is made for his paſt offences.

LETTER V.

THE Almighty, in his infinite wiſdom, knowing what would come to paſs, mercifully preſcribed a remedy adequate to the evil, and as in the nature of things, ſin cannot atone for ſin, yet it being neceſſary that a defaulter ſhould make a recompence for his tranſgreſſions, previous to his pardon being granted, the Creator became man, to atone for the imperfections of the creature.

IN the perſon of Chriſt Jeſus, God was born of a virgin, according to prophetic

prophetic expectation, whoſe conduct was immaculate, and who ſuffered death, as a ſacrifice for the ſins of the whole world.

THE hiſtories which the evangeliſts have given of the Saviour of the world, would ſeem a mere tranſcript, except the variation of the tenſes, of the writings of the ancient prophets, if other authorities did not certify that he aſſuredly lived in the world, agreeable to the antecedent deſcription which had been given of him.

EVERY action of his life proved him to be ſuperior to man. He made the deaf to hear, the dumb to ſpeak, and the lame man to leap like a hart: he cleanſed the leper, gave ſight to the blind,

blind, and raiſed the dead. The ſeas were obedient to his voice, and even the evil ſpirit, which perverted our primeval parents, was reſiſted by him. His life was a tiſſue of benevolent actions; his converſation the moſt perfect ſyſtem of morality that ever had been taught, and his conduct altogether conformable to his converſation, void of offence and free from guile. When the time was accompliſhed that the penalty of ſin was to be exacted, he was led like a lamb to the ſlaughter, and voluntarily reſigned himſelf to be crucified for us men and for our ſalvation. The creed of futurity, until the coming of Chriſt, was at beſt but imperfectly underſtood, it is this however that can alone make life comfortable. He not only preached to his followers

followers the certainty of a reſurrection after death, but manifeſted it beyond a poſſibility of doubt, by riſing from the grave. If there is no life after this (in which our pains confeſſedly overbalance our pleaſures) our contemplations would be gloomy, and our experience dreadful; but we know from revelation, that the creation of man gave pleaſure to his Creator: and if we did not, we could not conclude that the Divine Mercy would give him reflections, that ſhould only terminate in his miſery. Such a doctrine, however contrary it may be to reaſon, has nevertheleſs had many advocates in its favour. The Epicurean's ſyſtem was, that there was no life after this; that death was the conſummation of all things; but it

is doubtful, whether that ſect of philoſophers multiplied more from a belief in eternal death, or from the licentious manner of living, which their faith gave encouragement to: we may doubt, I ſay, whether the chief profeſſors of that belief were not the libertines of the age in which they lived, and as deſtitute of virtuous knowledge as of virtuous principles; and whether their practices would have been better, if they had exiſted in a more enlightened age of the goſpel. Indeed it is to be apprehended that they would not, ſince even now, when Chriſtianity has had the evidence of miraculous facts, and the completion of innumerable prophecies to add credit to its authority, we want not inſtances of the moſt flagrant

flagrant infidelity and moſt licentious practices.

"BE not deceived," was the anſwer which St. Paul gave to his doctrine, "evil communications corrupt "good manners."

I WILL, however, in order to illuſtrate more fully the aſſurance of a reſurrection, refer to the account given of it by the evangeliſts. Confined to the ſilent grave, the door of Chriſt's ſepulchre was ſealed, and a large ſtone rolled up to the door; a guard was placed alſo, and every precaution uſed which the ſubtilty of human prejudice could ſuggeſt, to prevent his followers from ſtealing him away; nevertheleſs, he boldly broke the

bars of his priſon-houſe, and aroſe incorruptible from death, in the brightneſs of his glory, and the expreſs image of his own proper perſon. On the firſt day of the week Mary Magdalene came unto the ſepulchre of Jeſus, and finding the ſtone removed from the door, ſhe ran to make this known to Peter, and the other diſciple whom Jeſus loved, ſaying, "they "have taken away my Lord, and I "know not where they have laid him." The truth of this account was ſeemingly confirmed, by a more accurate examination of theſe diſciples, who, as yet, not rightly underſtanding the ſcriptures, that he muſt riſe again, ran to the ſepulchre, and, beholding the linen clothes lying, in the place where Jeſus had lain, returned

ed to their own homes, believing that he had been ſtolen away.

But Mary, who had ſo eminently experienced the benevolence of his will, who came to turn ſinners to repentance and to ſave them, and who had wrought this bleſſed work upon her conduct, could not ſo ſoon leave the tomb of him ſhe had ſo much reaſon to love; ſhe ſtood weeping, and well ſhe might. It is true that the mouldering remains of mortality cannot eſſentially ſuffer, by any violence or outrage that may be offered to them, yet the feelings of a ſurviving friend muſt be exceedingly agitated, when a body, that once contained a ſoul full of religious reflection, friendſhip, and love, is ſuppoſed to be ſtolen from the

peaceful tomb, in which it has been reſpectfully interred. In this ſituation Jeſus ſaid unto her, "Woman, "why weepeſt thou, whom ſeekeſt "thou?" She ſuppoſing him to be a gardener, replied, "Sir, if thou haſt "borne him hence tell me where thou "haſt laid him, and I will take him "away?" The delicacy with which ſhe expreſſed her apprehenſions, and the benevolence implied in her deſire, ſpoke the amiable affections of a moſt friendly heart; and ſuch affections, as would excite the compaſſion of obdurate humanity, were not likely to be diſregarded by celeſtial charity, when the God of mercy was at hand, to dry up the tears of religious love, and to brighten the benighted world with the rays of his glorious preſence.

"Jeſus

"Jeſus then benevolently diſcovered "himſelf, and in the familiar lan- "guage of him ſhe ſought," ſaid, Mary! On hearing him, ſhe turned her- ſelf and joyfully cried out "Rabboni! "Maſter!" and under the impulſe of her exhileration, not reflecting upon the difference of an earthly and a heavenly ſtate, ſhe ran to embrace him; but he, tenderly reproving her, commiſ- ſioned her with glad tidings of great joy to all the Chriſtian world. "Go "and tell my brethren, and ſay unto "them, I aſcend unto my Father and "unto your Father, to my God and to "your God?"

THE ancient prepoſſeſſions of an highly prejudiced people were, never- theleſs, not likely to be removed, if

the credit of no better an authority than Mary's had been given to prove the reſurrection of Jeſus. He therefore the ſame day at even, when the doors were ſhut for fear of the Jews, appeared in the midſt of his diſciples, ſaying, peace be unto you, and he ſhewed them his hands and his feet. Like the diſciples of Moſes they ſaw through a glaſs darkly, and it is not probable, if their ſenſes of ſight and hearing had not been ſatisfied, that they would have believed. Thomas even diſcredited the teſtimony of all the other diſciples which had ſeen Jeſus, ſaying, "Except I ſhall ſee "in his hands the print of the nails, "and put my finger into the print of "the nails, and thruſt my hand into "his ſide, I will not believe." That nothing

nothing, however, might be omitted, which could confirm, beyond the poſſibility of doubt, the reſurrection of Chriſt, every thing that the obſtinate incredulity of this apoſtle required for the confirmation, or, more properly ſpeaking, the eſtabliſhment, of his faith, was benevolently complied with; and to convince him that the ſame fleſh and blood which was crucified on the croſs, and entombed in the ſepulchre of Joſeph, was reſtored to life, Jeſus reappeared to his diſciples when Thomas was with them, and thus ſaid unto him, "Reach hither "thy finger and behold my hands, "and reach hither thy hand and thruſt "it into my ſide, and be not faithleſs "but believing."

INDEED

INDEED it would have been a ſerious and weighty objection againſt the cauſe of Chriſtianity, if, in the ſmall number of eleven of our Saviour's choſen followers, even one had denied or been diſſatisfied of the truth of our Saviour's reſurrection: but Thomas was ſo thoroughly convinced of it, that he fell down at the feet of Jeſus, and in a moſt reverential demonſtration of his faith, cried out, "My Lord and my God!" Jeſus ſaid unto him, "Thomas, be-"cauſe thou haſt ſeen, thou haſt be-"lieved, bleſſed are they which have "not ſeen and yet have believed."

THIS doctrine, nevertheleſs, might have met with much more oppoſition, if his diſciples and choſen followers had been the only propagators and publiſhers

publiſhers of the account of his reſurrection; but the caſe is different, for he appeared to hundreds at once, and not only to the friends, but to the perſecutors of the apoſtles and firſt preachers of the goſpel;—not to the ignorant and illiterate only, but the beſt educated in the ſcience of Jewiſh prejudice, high in reputation, and in the experience of the policy and prieſtcraft of the people. How induſtriouſly did Saul endeavour to overturn the doctrine and deſtroy the diſciples of Jeſus; who, by the brightneſs of the glory of Chriſt, was converted into an example of Chriſtian fidelity from an inſtrument of Jewiſh wrath? Jeſus ſaid unto him, "Saul, "Saul, why perſecuteſt thou me?" And he ſaid, "Who art thou, Lord!"

and

and he ſaid, "I am Jeſus whom thou perſecuteſt." And from that time he became the ſtrongeſt advocate for, who had been the moſt violent enemy to, the cauſe of Chriſtianity.

It is ſometimes aſſerted, that every man has a reaſonable right to the ſame ſatisfaction, for the eſtabliſhment of his faith, which the apoſtles and the followers of Jeſus received, and more particularly, as the perſonal enemies of the faith were favoured by eſpecial demonſtrations of its truth.

To this aſſertion I can only reply in the language of Abraham, "That "thoſe who believe not Moſes and "the Prophets, would not believe "though one roſe from the dead."

The

THE Old Teſtament is the language of the Prophets, and the New Teſtament that of the Apoſtles, both of which are authenticated, not only by profane hiſtorians, but by the beſt criterion in life, the teſtimony of human reaſon. Were the apoſtles then perſonally to appear among us and preach the goſpel, could they with truth ſay more, concerning what has happened, or advance any thing more conſonant to reaſon, than the writings which they have left for our inſtruction, and we have received? I will not argue upon the arrogance of ſuch a thought: it is enough to obſerve, that men, who had no private worldly advantages in view, and whoſe morals ſtood the teſt of the ſevereſt ſcrutinies, could not impoſe upon mankind a ſtring of well

well connected falſehoods: nor is it conſiſtent with our knowledge of human nature, to believe it poſſible, that there could be a combination of ſuch members, as were ſaid to be converted by the viſible operation of the Holy Spirit, and were convinced by the evidence of their own eyes; and that none of the pretended believers would have expoſed the deception, in an age, where it was for the advantage of ſovereignty to have made the diſcovery, and the impeachment would have been highly rewarded. But far and widely different was the caſe: for there is not a ſingle authority deduced or recorded, by either Jew or Heathen, whoſe ſyſtems of religion were to be overturned by Chriſtianity, which ſays, that a believer of the reſurrection, from the

the teſtimony of ocular demonſtration, ever apoſtatized from that faith.

PARTHIANS, Medes, Elamites, and the dwellers of Meſopotamia, and of Judea, Pontus and Phrygia, Aſia and Pamphilia, Cretes and Arabians, all heard the illiterate Apoſtles preach to every man, in his own language, the wonderful works of God, and the Holy Ghoſt came upon them and they believed.

PRESUMING, that the reſurrection of Chriſt is beyond a doubt, we cannot infer from thence a more probable concluſion than the certainty of our own, and the inference of this belief will lead us to a ſenſe of our duty.

THOUGH, in Adam, we are reſponſible, together with him for original ſin, and are redeemed through Chriſt, we are nevertheleſs liable to ſins independent of each other. When ſeparated from our primeval parent, his tranſgreſſions could no more be ours, than our faults are aſcribable to him: therefore we are individually to ſeek our own ſalvation, and as the ſcriptures diſplay unto us rules of faith, ſo they likewiſe ſet forth the proper effects of it, and the operations by which it is exemplified, namely, by keeping the commandments of God, and walking ſteadfaſtly in his holy ways. It is not a mere ſpeculative opinion as to right and wrong, that can make us happy, but performing, to the utmoſt of our power, that which is right, and refraining from evil;

evil; active virtue keeps the conſcience calm, and reaſon will always tell us when we are right, it is thus that the divinity ſtirs within us, and aſſures us that what God delights in muſt be happy.

LETTER VI.

I AM now going to give you my ſentiments on the Trinity, a doctrine which ſceptical men and materialiſts treat with deriſion. I do not however take upon me to explain what is given to the world as a myſtery, but to ſtate my reaſons briefly for believing it.

In the firſt place, I take it for granted, that the Scriptures are delivered down to, and received by us, as the infallible word of God, and

and that the regular connection ſerving as a proof of the veracity of their diſtinct parts, with reſpect to our faith, will not poſſibly admit of the invalidity of one ſingle article, compriſed in them, without deſtroying the credit of the whole, and, in ſhort, leaving us without a divine revelation.

THAT a ſubject of faith ſhould be incomprehenſible is no argument againſt the belief of the Trinity; for God is incomprehenſible, or elſe he is not infinite; and therefore, on this account, we have as much reaſon for denying the exiſtence of God, as the reality of the Trinity. Again, God himſelf being allowed to be incomprehenſible in his unity, it cannot

be ſuppoſed, that in his compoſite capacity he can be more comprehenſible; but on the contrary, will be leſs ſo. Let us then inquire into the nature of man; and here alſo we ſhall find ſomething incomprehenſible: for who is there that knows by what means the ſoul is incorporated, or can ever deſcribe the nature of its exiſtence in the body; and how many other things are there in nature, of which we can form no idea, beyond an aſſurance that they are. We reaſon from experience, it is true, but experience in the utmoſt cannot teach us to recover the loſt faculty of reaſon, nor can all the invention of man bring back a ſoul to the body it has left. All theſe things are beyond our comprehenſion,

prehenſion, as much as that the Father, Son and Holy Ghoſt are one.

It is of no conſequence to us, whether the Creed, ſaid to be written by St. Athanaſius, was compiled by him, or whether it was written a century after he had left this life, nor does our dependence ſtand upon the name given to, but on the nature and ſubject matter of the Creed, and its conformity with the ſcriptures.

If, as in a former letter I have obſerved, it became neceſſary that an atonement ſhould be made for ſin, in order to reſtore man from eternal death, and to render him acceptable in the ſight of God; and if man in his ſinful ſtate

was utterly unable to make a perfect atonement, and yet it is incumbent on a treſpaſſer to make good his treſpaſſes, before he can be pardoned; is it not becoming of, and conſiſtent with the mercy of his Maker (who alone is immaculate) to *inſpirit* man with himſelf, to oppoſe that evil by which his favourite fallen creature was overthrown? If ſo, the expediency of God becoming man is manifeſt, and if it is expedient, it is neceſſary, and if neceſſary, conſequently done.

THE certainty of this doctrine is however proved beyond contradiction in the ſcripture. "In the beginning," ſays St. John, "was the word, and the "word was with God, and the word was "God,

" God, the ſame was in the beginning
" with God, all things were made
" by him, and without him was not
" any thing made that was made."

It is therefore evident, that the Word was the Creator of the world, that there appear in this text two diſtinct perſons compriſed in the word, and one of thoſe perſons is applicable to the ſituation of Chriſt Jeſus: as afterwards the Apoſtle ſaith, " He was in the world and the
" world was made by him, and the
" world knew him not;" but to put it beyond all doubt, he further ſayeth,
" that the word was made fleſh, and
" dwelt among us.*

* St. John, chap. i.

LET us now refer to Chriſt's character of himſelf, and particularly to that diſpute which he had with the Jews, concerning the nature of himſelf; but previous to this, it may be proper to mention the name which the Almighty wiſhed to be known by, when he converſed with Moſes on mount Horeb,* reſpecting the affliction of the Iſraelites, in the land of Egypt. "And "Moſes ſaid unto God, behold when "I come unto the children of Iſrael, "and ſhall ſay unto them, the God "of your Fathers hath ſent me unto "you, and they ſhall ſay unto me, "what is his name. What ſhall I "ſay unto them? And God ſaid "unto Moſes I AM THAT I AM. "And he ſaid, thus ſhalt thou ſay

* Exodus, chap. iii.

"unto

" unto the Children of Iſrael, I AM,
" hath ſent me unto you; and God ſaid
" moreover unto Moſes thus ſhalt thou
" ſay unto the Children of Iſrael, the
" Lord God of your fathers, the God
" of Abraham, the God of Iſaac, and
" the God of Jacob, hath ſent me unto
" you, this is my name forever, and
" this is my memorial unto all gene-
" rations."

IT is a name moſt majeſtically expreſſive of the nature and eſſence of the ſupreme Being, and as much as to ſay, I AM he of whom alone it can be ſaid with ſtrict propriety, I AM, or, as the Septuagint ſays, I AM HE who IS, or the Chaldee expreſſes *I am he who is*, and *who will be*, or, as St. John in the

the Revelations,* *he who is, and which was, and is to come.*

THE Jews evidently knew God by the name which he had given, and which was only expreſſive of, himſelf; but in their arguments with Jeſus, when he ſaid unto them, "Ye are "from beneath, I am from above; "ye are of this world, I am not of "this world: I ſaid therefore unto "you, that ye ſhall die in your ſins, "for if ye believe not that *I am he*, ye "ſhall die in your ſins." Then ſaid they unto him, who art thou? "And "Jeſus ſaid unto them, even the "ſame that I ſaid unto you from the "beginning." From the origin to the end of this diſpute, his arguments

* Chap. i. ver. 11.

tended

tended to ſhew the nature of his perſon, whilſt they prided themſelves as being the deſcendents of Abraham, and that their political eſtabliſhment was the only conſequence they hoped to receive; but, ſays he, "If ye were "Abraham's children, ye would do the "works of Abraham; but now ye ſeek "to kill me, a man that hath told you "the truth, but this did not Abraham:" and he afterwards ſays, "Your father "Abraham rejoiced to ſee my day, he "ſaw it and was glad." The Jews ſtill alluding to the body, anſwered, "Thou art not yet fifty years old, "and haſt thou ſeen Abraham?" Jeſus then explained himſelf fully, and ſaid, "Verily, verily I ſay unto you, before Abraham was I am."

THE morality and unexceptionable conduct of Chriſt, without any other eulogium upon his nature or miſſion, are ſo admirable, in the opinions of all men, as to put his veracity beyond diſpute, and if ſo, what can we ſuppoſe, but when he ſaid to the Jews that he was the ſame that he ſaid he was from the beginning, and then aſſured them that Abraham the patriarch of the Jews, who had been dead long before his nativity, rejoiced to ſee his day; and laſtly, that he exiſted before Abraham, and then expreſsly called himſelf *I am*; what can we ſuppoſe but that he was that very *I am*, the Almighty Lord who protected the Iſraelites, and was come to deliver all thoſe who believed in him? Furthermore he ſaith, I and my Father are one;

one; and in his concluding diſcourſe with his diſciples, Philip ſaith, Lord ſhew us the Father. Jeſus ſaith unto him, have I been ſo long a time with you, and yet haſt thou not known me, Philip? "He that hath ſeen me hath "ſeen the Father, and how ſayeſt "thou then ſhew us the Father. Be- "lieve me that I am in the Father "and the Father in me, or elſe be- "lieve me for the very work's ſake." This diſcourſe was in conſequence of Chriſt's ſpeaking of his death, reſurrection, and that he would come again, after preparing a place for his diſciples, ſaying, I will come again and receive you unto myſelf, "Then Thomas "ſaid, we know not whither thou goeſt, "and how can we know the way." And after his reſurrection, when he was

ſhewn

ſhewn the hands and feet, and pierced ſide of Jeſus, he fell down, as if the above diſcourſe, until then, was not underſtood, and called him his Lord and his God.

MANY other proofs might be brought from the ſcriptures, in favour of the Trinity; but if theſe are not ſufficiently ſtrong, others will be alike ineffectual. Modern tranſlators however endeavour to do them away, by varying the ſenſes of the words of the different texts which compriſe this faith; nevertheleſs the moſt reputable of theſe theiſtical writers, ſpeak of Jeſus in the higheſt terms of human admiration, though they will not allow him a greatneſs ſuperior to humanity. But if Chriſt was no more than man,

man, from the aſſertions he makes uſe of, he muſt be the worſt of men, an impoſtor though a prophet, an hypocrite though a righteous liver; and theſe are ſuch contradictions in terms as are irreconcileable to reaſon, and as oppoſite to each other as right is to wrong.

LETTER VII.

THE ordinances of the goſpel are ſo few, and ſo eaſy to be complied with, that it muſt be aſtoniſhing, to a mind capable of reflection, to find the profeſſors of Chriſtianity differing ſo widely in their opinions upon them, and divided into ſuch a variety of ſects. It was not, however, the intention of our bleſſed Saviour to alter, by his coming into the world, the municipal, civil, or religious legiſlation of the people, to whom he was ſent. He ſubmitted to the Jewiſh ceremonies, whether pre-

ſcribed

ſcribed or introduced, and manifeſted the propriety of ſo doing, when he went down to be "baptized by St. "John in the river Jordan." On the Baptiſt's ſaying "I ought to be bap-"tized of thee, and comeſt thou to "me?" he replied, "Suffer it to be "ſo now, for it becometh us to ful-"fil all righteouſneſs." Circumciſion was however rendered uſeleſs, as its final effect was completed in the birth of Jeſus, who being promiſed to the Jews, they diſtinguiſhed themſelves by that painful operation, that ſpurious pretenders to this excluſive privilege might be known; but, the purpoſes of any law being finally fulfilled, the law itſelf becomes obſolete and unneceſſary.

YET as ſome preſcriptive rule is generally uſed for the initiation of members into ſelect ſocieties of every denomination, and as circumciſion was alſo a ſymbol of the admiſſion of members into the Jewiſh religion, ſo ſome ordinance ſeems indiſpenſible for the admiſſion of members into the Chriſtian Church.

HENCE baptiſm, which, previous to the birth of Chriſt, was only a ſecondary rite, became, in this reſpect, the ſuccedaeunm of circumciſion, and is adminiſtered to all Chriſtian people, according to the commandment of Chriſt to his diſciples, "Go and teach all nations and baptize them."

To diſcharge, whatever the unerring wiſdom of God has appointed us to do,

do, is not only incumbent upon us, but it would be an inſult to his Divine Majeſty, either to refuſe a compliance with his holy injunction, or to doubt of its expediency to our advantage.

INDEED, few believers in Chriſt deny the neceſſity of baptiſm: but the age of the perſons to be baptized, and the order of the ceremony in the adminiſtration of baptiſm, have long been ſubjects of diſpute among us.

BAPTISM is confeſſedly an initiatory ſubſtitute for circumciſion; and, circumciſion being uſually performed on the eighth day, after the birth of a Jewiſh child, there can on that ground be no objections raiſed againſt early and infant baptiſm, but to the

contrary, rather is the juſt concluſion, —eſpecially if the conduct of Chriſt is to be the pattern of our imitation; "when they brought young "children that he ſhould touch them, "his diſciples rebuked thoſe that "brought them; but when Jeſus ſaw "it, he was much diſpleaſed, and "ſaid, ſuffer the little children to "come unto me, and forbid them "not."

THIS admonition proves at leaſt, that children are by no means excluded from any eſſential ceremonial which an adult may receive, if the ceremony is effectual to ſalvation, independent of the capacity of thoſe that receive it.

"EXCEPT a man be born of water and of the ſpirit," Chriſt ſaid to

to Nicodemus, "he cannot enter into the kingdom of heaven." But this saying could by no means be inclusive only of those who arrive to the age of maturity, and exclusive of infants, "for of such," says our Saviour, "is the kingdom of God."

He therefore, who believes Christianity to be the *only* religion productive of eternal happiness, must earnestly wish to have his posterity early initiated therein by baptism, and to be brought up in the nurture and knowledge of the dispensations and ordinances of the gospel. For the completion of this, so natural a desire, the Church of England requires, that infants shall be brought to be baptized by sponsors, who shall be answerable for their religious education and conduct.

WHO are the propereſt perſons to be ſponſors, has been a matter of much debate and diviſion, ſome arguing that parents are the fitteſt to anſwer the religious obligations of their children, and others that ſpiritual guardians, who are denominated godfathers and godmother, choſen from among the profeſſors of Chriſtianity, but not parents, are the propereſt to make the baptiſmal vows for the infant.

THAT parents ſhould, *formally*, bind themſelves to perform any obligation, which would be a violation of the dictates of nature to omit, is exceedingly unneceſſary; as he, who is not alive to the ſenſations of paternal affection, will be indifferent as to the violation of

of promiſes, where no human penalty is preſcribed, to enforce a compliance.

He too who has no religious reſtraint upon himſelf, will ſeldom lay any upon his child, for if he has not, by the help of reaſon, that tenderneſs which the brute, by inſtinct, has for its offspring, every formal obligation will be too heavy to be obeyed, and moſt aſſuredly neglected.

On this account, the Church thinks it expedient, that children ſhall be brought to be baptized, by godfathers and godmothers (not parents according to the fleſh) who ſhall be reſponſible for their inſtruction and deportment in life, agreeably to the rules of the goſpel.

THIS duty is doubtleſs of an excellent import, and of the greateſt conſequence; it is a ſocial duty, having its incentive in benevolence. For what elſe is its friendly tendency, but to protect the innocent from evil, to inſtruct the ignorant, and to impreſs an early habit of godlineſs on the infant mind? Serious and good men will therefore not be afraid to engage in an office, which carries its own ſatisfactions along with it, as being the impulſe of Chriſtian charity!

THE obligation of having godfathers and godmothers is alſo an inſtitution implicative of religious prudence: parents may be incapacitated by profligacy, a deprivation of their ſenſes, or the caſualty of death; and in ſuch caſes, if no tie of conſcientious rectitude is impoſed by the church upon

upon ſome ſurviving friend, the infant may be left to wander in the maze of error, to be ſhocked by ſuperſtitions, or become licentious through infidelity; being open to the attacks of the enthuſiaſt, and expoſed to the ſcoffs of the ſceptical,

WHAT a conſolation muſt it then be to a dying parent, that his child is not left without a religious inſtructor, who will not neglect his duty, and has promiſed and vowed, in the name of the child, to "renounce the devil and all "his works, the pomps and vanity of "this wicked world, and all the ſin-"ful luſts of the fleſh; that he be-"lieves all the articles of the Chriſtian "faith; and will keep God's holy "will and commandments all the days "of his life?"

IT

It is lamentably true that this office is frequently entered upon and theſe promiſes made unthinkingly; and without a concern about a conſcientious diſcharge.

But theſe are not faults of the inſtitution, but of the parents' election of ſponſors, and though we cannot remedy the evil, we may in ſome degree prevent it.

The giddy and the gay, or thoſe who may be ſuppoſed to do honour to the child, or rather the parents, by their rank and fortune, are not the propereſt people for this important truſt: for as with the former the ſenſe of the obligation extends no farther than the accuſtomed feſtivity of the day,

day; ſo with the latter, on ſuch occaſions, nothing beyond their own conſequence being flattered, is a conſideration to accept the office, and conſequently the duties of it will be neglected.

ANOTHER ſubject of diſpute is, whether immerſion or ſprinking is the propereſt method of baptiſing.

THE intention, and not the forms of Divine Worſhip, can only be eſſential to ſalvation: therefore it is indifferent whether of the two are the ceremonial means made uſe of in baptiſm.

IT is true our Saviour went down into the river Jordan to be baptized, and from thence it has been inferred, that immerſion is as neceſſary as baptiſm;

tiſm; but the folly of ſuch an inference is evident, as he gave no directions expreſſive of the preciſe method of baptiſing; and in the frozen latitudes of the northern climates, immerſion is ſometimes not only impracticable, but dangerous, when in warm countries, like Judea, it is both practicable, and ſalutary to the conſtitution. Beſides the converſion of a proſelyte does not depend upon time, or place, and if it happens to be upon a ſick-bed (and ſickneſs is frequently the forerunner of ſerioufneſs) who ſhall forbid water that ſuch an one ſhall not be baptized; and yet if the danger of death will be increaſed by a removal, or immerſion of a ſick man, it is repugnant to every ſenſe of humanity to make uſe of ſuch means, to ingraft him as a member,

a member into the body of Chriſt's holy church as will endanger his life; therefore as baptiſm is neceſſary to ſalvation, the more ſimple the method of baptiſing, eſpecially in ſuch a caſe, the better, and the more certainty there is of its being complied with. If ſprinkling is neceſſary in one, it is admiſſible in every other ſituation. That Chriſt did after this or that manner, is only an implication of the innocency of the thing done, and not an obligation upon us to do the ſame thing in the ſame way: for he and his diſciples plucked and eat the ears of corn in the fields through which they paſſed, and it was lawful ſo to do; but it cannot be binding upon us, to follow their example, in a country where the practice would be illegal.

LETTER

LETTER VIII.

THE receiving of the holy eucharist or sacrament of the Lord's Supper, makes a part of the divine worship in all Christian churches.

THIS sacrament, as well as that of baptism, was instiuted by Christ himself, in commemoration of his suffering for the sins of the whole world, which superseded the necessity of future sacrifices, Christ having made a full, perfect and sufficient sacrifice and oblation

oblation for the offences of all mankind.

THE belief of the neceſſity of receiving this ſacrament is, like baptiſm, recommended to us, as being by divine appointment. But to examine into the myſterious means by which thoſe ordinances effect our ſalvation, would be as great a preſumption, as to attempt to deny the efficacy which either one or the other is ſaid, in ſcripture, to have upon the ſouls of them by whom they are faithfully received.

YET many ſuperſtitions have ariſen in the minds of men, reſpecting the myſtery of the ſacrament of the Lord's Supper: and ſo far have ſome proceeded,

ceeded, as to ſay, that what was inſtituted as a ſymbol of remembrance, became, by the benediction of Chriſt, his actual body and blood. But this was not a doctrine of the primitive Chriſtians, but brought into repute after the reign of Conſtantine the Great, by the policy of thoſe times, which were ſo faſhionably full of myſteries and miracles.

THE prieſts began, by conſecration, to give to the euchariſt the divine preſence, and to impute to it miraculous powers, to enhance their own conſequence.

ORIGEN relates that a Macedonian woman, obliged by the threats of her huſband, to feign an inclination for the

the catholic faith, came to the church to receive the euchariſt, where, inſtead of ſwallowing the conſecrated bread, ſhe privately conveyed it away, and put another piece ſhe had brought with her into her mouth; but by the judgment of God, who was *perſonally* mocked in this hypocriſy, ſhe found it changed into a ſtone, and became a penitent believer.

ST. AUSTIN mentions one Acacious who was born blind, and that his mother, by applying the euchariſt to his eyes, brought him preſently to his ſight.

TRADITIONS of this ſort increaſed, when the purity of Chriſtianity was on the decline; but the proteſtant

reformers will not allow, that any human exertions are equal to ſuch a tranſmutation of the elements, or that the Apoſtles conceived the broken bread to be any thing more, than a typical repreſentation of Chriſt's body, to be crucified for us, and the wine, as repreſenting his blood, which was to be ſhed for the remiſſion of our ſins; ſo after the crucifixion, as Chriſt commanded, they received the ſacrament, as a continual remembrance of his death, and as believing that through his ſufferings they ſhould be ſaved.

WITH reſpect to the manner of receiving the holy communion, we have no particular rule given to us.

THE

THE general method in the primitive church, (though according to ſituations and times the cuſtoms* were not always the ſame) was firſt to give an explanation of the ſacrament, and an exhortation to the worthy receiving thereof; after which, the miniſters prayed for a bleſſing upon the elements, which prayer uſually compriſed a petition for the peace of the church, the quiet of the world, the health of emperors, and of all men who ſtood in need of their prayers. And laſtly, they thanked God

* IN Alexandria, the bread and wine being conſecrated, the faithful came up in order to the communion table, where, ſtanding, they received the elements, each taking as much as he pleaſed, and then returned to their own places.

Vide Hurd's Rites and Ceremonies.

for ſending his Son Jeſus Chriſt, and for inſtituting the ſacrament of the Lord's Supper; and in this act they took bread and wine, laid their hands upon them, and eat and drank, and diſtributed them to the communicants in ſuitable proportions.

THESE ceremonies were much the ſame as are now eſtabliſhed in the Church of England, and the ſimplicity of them, with the humility of the poſture in which the ſacrament is received, ſeems becomingly expreſſive of our high obligations to Jeſus, in remembrance of whom it is adminiſtered, and at whoſe name every Chriſtian knee is commanded to bow.

As to the time of receiving the ſacrament, no rule could be gene-

ral

ral, in an age wherein the Chriſtians were ſo perſecuted, as to ſeek out the moſt retired places. Their public devotions were often in woods, (when the weather would permit) in private houſes, or in ſhips; and in general, the celebration of their myſteries, were either late in an evening, or early in a morning.

PLINY in his letter to the Emperor Trajan ſays, the Chriſtians aſſembled before ſun riſing to celebrate the communion, and their being accuſed in conſequence of their privacy of indecencies, was unjuſt; and though himſelf an heathen, he farther ſays, that they bound themſelves ſeverally by an oath, "not to injure any one; "to be obedient to the civil powers,

" and to contribute towards the relieving the wants of their brethren." And collections were uſually made for the poor, every one being at liberty to give according to his circumſtances; and the donations were uſually diſtributed by the deacons; and as the name of every individual was known to the officers of the church, deceptions ſeldom were practiſed.

It is to be obſerved, however, that all the profeſſors of the Chriſtian religion were not communicants. Immorality and infidelity, without penitence, publicly known, were obſtacles to a participation of the communion: and indeed to encourage the vicious, without contrition, to partake of this ſanctifying means of ſalvation through faith

faith, is a dangerous mockery of the Author of the ſacraments. To profeſs a belief in Chriſt, and to continue in ſin, is hypocriſy in the height.

ST. PAUL has ſpoken of the danger of receiving the ſacrament unworthily, and it is not to be imagined that thoſe who put on the *cloak* of religion for worldly convenience, and affect to confide in the truth of its myſtical virtues, can eſcape puniſhment; ſuch ſecret blaſphemy is not only an inſult to the all-obſerving eye of God, but to all ſerious and godly people, and is morally reprehenſible.

HUMAN perfection, however, is not to be expected; and if we come to the Lord's table with a thorough repent-

ance of our ſins, and a determined reſolution to lead a new life, we need not be afraid of the conſequence: and ſurely there are few, who ſin ſo ſyſtematically, as to have it in purpoſe to ſin again. It is difficult to avoid many temptations, but it is damnable to determine to go on in ſin, and abominable to every ſenſe of reaſon and religion.

THE receiving of the holy communion recommends itſelf to all men, in like manner as every other good practice; that by an habit of pious exerciſes we may become really religious, as by prayer, in faith, we are promiſed whatever is ſuitable for us.

LETTER IX.

NO ſooner were the profeſſors of Chriſtianity ſanctioned by the legiſlature of Rome, than they (who uſually aſſembled in deſolate places, eſpecially in the times of perſecution) began to erect churches for public worſhip; and, as Tertullian has obſerved, "The houſes of their dove-"like religion were ſimple, built on "high, and in conſpicuous places: "reſpecting the light, as the figure "of the Holy Ghoſt; and the eaſt, as "the repreſentation of Chriſt." But not for the reaſon, in all probability, which

which ſome commentators have given, as owing to a miſconſtruction of the Hebrew word eaſt; but as a common cuſtom, derived from the Jews, who invariably turn to the eaſt, in giving a ſummary of their faith, in remembrance of the appearance of God to Moſes, and of his mighty deliverance of them from the hands of the Egyptians.

God having, under the Moſaic law, inſtituted a ſabbath, with other feſtivals for the benefit of public worſhip, ſo the Chriſtians appointed certain times to be ſet a part for the exerciſe of godlineſs.

The firſt day of the week (though never called by the Primitive Chriſtians,

ans, the Sabbath, but the Lord's Day, in remembrance of Chriſt's reſurrection) was by them kept ſacred, and in ſome countries where the Jews were numerous, the Chriſtians kept holy both Saturday and Sunday, that the ſuperſtitious might be aſſured, that though they worſhipped Chriſt as God, yet they honoured Moſes as a Divine Lawgiver.

INDEPENDENT of this weekly commemoration, they had many feſtivals and faſts, the feaſts generally agreeing with the times of our Saviour's principal manifeſtations of his perſon, power and glory; as his birth, his reſurrection, his aſcenſion into heaven; and laſtly, the deſcenſion of the Holy Ghoſt upon the apoſtles.

BUT theſe days of feſtivity were ſoon exceedingly multiplied, without a view to religious duties, any farther than the obſervations of them adminiſtered to the luxurious gratifications of the prieſts, and the idleneſs of the people. In ſhort, policy was the chief cauſe of the paſt apoſtolic commemorations; and, as they were generally celebrated by munificent dedications to the ſaints, they ſerved to impoveriſh the laity, and to give that power to the prieſthood, which it ſo well knew how to improve.

THE mother of Jeſus, and even Mary Magdalene, had their days; and when the Holy Family and its friends, were found inſufficient to ſupport prieſtly ambition and avarice, freſh

ſaints

ſaints were canonized, and freſh dedications offered in token of a remembrance of them.

In ſhort, there was nothing which invention could not hold as an object of divine gratitude; and if gratitude was not exerciſed, it was ready to preſcribe puniſhments accordingly, ſo that few were outwardly incorrigible, the excommunications were ſo heavy, and penances ſo ſhameful. There were however certain palliatives, which could be adminiſtered in ſigns of contrition, and theſe operated the moſt effectually when beſt paid for. The rich had it in their power to indulge themſelves in whatever gratifications they pleaſed, and to purchaſe abſolutions for offences, whether paſt, preſent,

or

or to come, and likewiſe a protection from civil puniſhment, even for the worſt of crimes, if the church was not offended, as by its immunities it had all powers, whether temporal or ſpiritual, veſted in itſelf, and could execute whatever ſeemed meet or convenient.

As with their feſtivals, ſo many of their faſts adminiſtered to enrich the retreats of holy indolence, and to inſpirit the executive authority of prieſtly power.

The time of ſevere mortification was the propereſt for general confeſſions, and, without being accuſed of crimes, it was conſidered impious not to impeach themſelves; but as nothing could be aſcribed to natural infirmity by

by way of excuſe, the forgiveneſs muſt be paid for.

IT became neceſſary that the faith of the people ſhould be enormous, and that the powers of the church ſhould be proportionably equal; the high prieſt was to be infallible.

DIVINE revelation was ſo bound in conventual ſhackles, that an appeal to it was next to an impoſſibility; all learning was in the keeping of the prieſts, and they dealt nothing of it to the people, which would aboliſh their divine privileges; but, on the contrary, raiſed wars upon *myſteries*, and ſupported the expences of them by *miracles*.

THUS

THUS principalities and powers became tributary to the popedom, and the cruſades were invented to recover the Holy Land, and to keep them enthuſiaſtically under ſubjection to the pontiff. I am not, however, one of thoſe, that aſcribe all theſe abſurdities to the *principles* of the catholic religion; for a mixture of paganiſm and chriſtianity, and the profeſſors of each, complimenting the other with an introduction of ſome favourite ceremonies (which in themſelves were innocent) to make proſelytes, were likely to have the moſt ſuperſtitious effects, when reclining from primitive principle.

MEN, thus raiſed to the head of the church, as elective monarchies are obtained

obtained by popularity, muſt from ſuch a combination of paganiſm and chriſtianity have reſpect to both; and to avoid expoſure, the ignorance of the people was their ſureſt ſupport, and arbitrary mandates their ſafeſt guard. The liberty of thought, ſo far as related to revelation, was obſcured in languages not underſtood, and even the inferior clergy were enveloped in ignorance; many of them believed human traditions, becauſe they knew not how to interpret the divine teſtament. If the ſuperior orders of the eſtabliſhment were hypocritical, there were many nevertheleſs who were actuated by the genuine impulſe of faith, and, independent of prejudice and partiality, lived laudable and virtuous lives.

It is neither inconſiſtent with reaſon nor revelation, that feſtivals and faſts ſhould be periodically obſerved. When we reflect upon our obligations to Omnipotence, we have cauſe to rejoice; when we conſider the infirmity of our nature, we have cauſe to be ſorrowful; and that our rejoicings ſhould not exceed the bounds of an holy reverence, abſtemiouſneſs and ſelf-denial are neceſſary to bring the mind into an humble frame, and to correct the morals.

Confessions might be carried to too great lengths, as they might put thoſe who made them into the power of people, even though they were prieſts, who would turn them to a ſelfiſh advantage. But confeſſions of criminal

criminal deeds, where reputation has been injured, property ſtolen, or murder committed, or where any of thoſe deeds are in contemplation, is ſo conſiſtent with human prudence, that pure religion cannot diſpenſe with ſuch an ordinance. Sincere repentance is promiſed an abſolution, and that conditional pronunciation of pardon is compatible with the goſpel; for though, for example's ſake, capital crimes muſt have capital puniſhments, it would be cruel not to encourage the contrite with the hopes of pardon, and read to them the declaration of Chriſt to his Apoſtles: "whoſoever ſins ye looſe on earth, "they ſhall be looſed in heaven," &c.

I DO not plead the infallibility of the Pope, when I cannot find that the Apoſtles were infallible; but as it is the peculiar province of a prieſt to be concerned in ſpiritual things, it is fully as natural to apply for the doctrine of comfort to a clergyman for a ſick ſoul, as to a regular phyſician for the amendment of a diſtempered body.

THE adminiſtration of that comfort would nevertheleſs be ineffectual, if the balm of heavenly benediction was not in the power of the perſon applied to; but the ſcriptures contain it, and from a clergyman's converſation with, being learned in, and having digeſted them, he finds they breathe too much charity, to ſuffer him to leave the afflicted

afflicted comfortleſs: but to ſay, "If "thou truly and earneſtly repent, I "abſolve thee of all thy ſins, by that "authority which is given to me, "in the name of the Father, and of "the Son, and of the Holy Ghoſt.

THIS has been a cuſtom of the church from the beginning, the abuſe of it is what we have only to lament; for even the hope of pardon is preſumptuous, and much more ſo a promiſe of it to the impenitent. It may act as an opiate, and lull the ſenſes into ſupineneſs, but its ſtrength muſt yield to the force of conſcience, which in defiance of a prieſtly forgiveneſs will acquit or condemn. But an abſolution extends with a mortal miniſter no farther than this ſpiritual declaration,

"Repent and ye ſhall be ſaved," but to hope for ſalvation without repentance is vain. Men may be deceived, not only in others, but in themſelves; but the Almighty cannot: he knoweth the ſecrets of every heart, and his pardon will only be granted to the ſincere penitent.

LETTER X.

FROM the dark veil, however, of political ignorance the world at laſt emerged; and the happy event was owing to the abſurdity of promiſcuous and profuſe indulgences.

INDULGENCES, however, like all other inſtitutions, did not ariſe from ſuch motives, as the conſequences they brought forward might ſeem to attribute them to.

To eſtabliſh freſh cuſtoms, or propagate new opinions, whether in civil or religious ſociety, demands a cautious

conformity to ſome certain rules; eſpecially in religious inſtitutions. Chriſtian diſcipline was obnoxious to many worldly cuſtoms, and its ordinances were, ſome of them, very oppoſite to the pleaſures and gratifications which uſually found their way into ancient eſtabliſhments. You will obſerve, in the different countries through which you travel, that the profeſſors of the eſtabliſhed religion are more relaxed in their obſervance of the cuſtoms and ordinances on which the eſtabliſhment was founded, than thoſe who are denominated ſectaries, when, perhaps, the ſectaries only are ariſen from a more ſtrict obedience to ſome particular rules which the Eſtabliſhed Church held good, but do not enforce. The proteſtant religion has certainly ſuffered many diviſions on this account.

RULE and diſcipline give every thing an eſtabliſhment; but there can be no general rule ſcarcely without an exception; and if the diſcipline of the church requires that its profeſſors, for reaſons before given, ſhould faſt, and for the preſervation of regularity ſtated and appointed times of faſting ſhould be obſerved; if at thoſe ſtated times, or at any time, it would be injurious (as it ſometimes phyſically muſt be) to the conſtitution to faſt, the rule and the precept may be diſpenſed with. Humanity and charity require that they ſhould be ſo; but as the indulgences of Heaven are for wiſe purpoſes, and are granted without the expectation of human reward, ſo all diſpenſations which relate to our ſpiritual welfare ſhould be dealt out with due conſideration, but without

without profit or advantage. On this account the proteſtant reformers admitted of no pecuniary gratuities, for the nonperformance of an eccleſiaſtical obligation, but have left all men to follow the guidance of conſcience, except where the legiſlature impoſes penalties, for the due order and regularity of the community at large.*

MANY other ordinances were prevalent in the Chriſtian Church, previous to the Lutheran reformation, and many like the inſtitution of indulgences were proſtituted to private purpoſes; but ſome of theſe are not to be con-

* As in England a penalty is preſcribed to enforce an obſervance of our public worſhip, at leaſt once in a month, without ſome ſufficient cauſe is given.

ſidered

ſidered merely as religious inſtitutions, becauſe their authority was clerical, but rather as inventions to ſupply the advantages of more ſubſtantial commercial engagements, eſpecially as the pontiff was not only a ſpiritual, but the abſolute director of temporal affairs, both prieſt and king: it is therefore unwarrantable to attribute all the bloodſhed and diſtreſſes of thoſe times, to religion only; having to contend with other ſovereigns, and to reſiſt the inimical encroachments upon the rights and privileges of theſt, ate eſpecially when the princes of various countries who owed ſubjection to the Roman power, began to complaim and to proteſt againſt future fealty and obedience. Wars were ſometimes not only defenſively, but offenſively undertaken;

undertaken; it is therefore as conſiſtent to argue, that the conſequences of the wars of an Engliſh monarch, (who is ſtiled the defender of the faith) are to be aſcribed to the principles of the proteſtant, as thoſe which have been carried on by a pontiff of Rome, are to the papiſt's religion.

No one, I think, will venture to aſſert, that the glorious reformation was effected, in conſequence of the religious principles of Henry the eighth. It was becauſe he was not indulged in the flagrant exerciſe of carnal gratifications, by the connivance and diſpenſation of eccleſiaſtical authority, that he revengefully attacked the religious eſtabliſhment of the kingdom, and the gain which he obtained from the

the monaſteries cauſed him finally to overturn it.

No doubt, many abſurdities and many evils were countenanced and committed; and not to ſay, that monaſtic eſtabliſhments are injurious, as an embargo upon population, to the ſtrength or wealth of a nation; yet it ſhould be obſerved, that they had their uſes. The traveller was hoſpitably refreſhed, the ſick were healed, the naked were clothed, and the poor were ſuſtained by them, and they adminiſtered largely to the ſupport of the ſtate. But idleneſs is an incentive to, and they certainly were juſtly accuſed of, licentiouſneſs; and the truth of the accuſation gave countenance to that authority, by which the

the king diſperſed the monks, deſolated the monaſteries; and, having aſſumed to himſelf the ſupremacy of the religion of his kingdom, popery was conſequently at an end; nevertheleſs he had no inclination to diſpenſe with many of the forms of that religion; for maſs was ſtill ſaid in Latin, the worſhip of images, prayers for the dead, the ſeven ſacraments, prayers for ſaints, and the doctrine of purgatory were retained, and indeed every thing elſe except an obedience to the pope. In ſhort, a ſovereign authority over the church was what he aimed at and obtained, and with all its appendages *except infallibility*, for he proſecuted and perſecuted arbitrarily all the religioniſts who were rich, and protected the abſurdities of the religion.

For

For thoſe who ſpoke or wrote againſt its articles, ſuffered death as heretics, and many of the clergy and laity were burnt alive: and, exceptionable as religious houſes might be, when he had robbed them of their wealth, he ſhewed no averſion to their exiſtence, but gave conſent to the reſtoration of fifteen convents of men and ſixteen nunneries, which ſubſiſted to the general diſſolution of monaſteries.

THE poor had long enjoyed many temporal advantages, and the farmers ſeldom paid money for their lands, except a ſhare of the produce of the earth, the flocks, and the rivers; but now grants were given to the nobility, and exorbitant rents were demanded by the lay landlords, a change

ſo

ſo unexpected and ſeemingly oppreſſive, cauſed great diſcontent and tumult among the ſufferers, and rebellions and bloodſhed were the conſequences.

THE ſtruggles for pre-eminency between a new ſyſtem of religion and an old eſtabliſhment, were not likely to be carried on with much moderation. There is nothing which excites deſperation ſo extravagantly, as matters of faith; nor encourages exertions to obtain an aſcendency ſo highly, as a certainty that exceſſive oppreſſion ſucceeds a failure of the endeavours.

A CHANGE of the eſtabliſhed religion of any country whatever endangers an alteration of the civil polity; for if the beſt rules of human prudence

ariſe

ariſe from genuine and undefiled religion; and if I really believe that my opinions are right, nothing but an act of cruelty, in a matter of ſuch moment as everlaſting ſalvation, can make me ſubmit to ordinances, which are incompatible with my rules of faith. The papiſts and the proteſtants have experienced in their turns from each other outrages and inhumanities, which, if properly depicted, would be ſuch horrible ſcenes, as muſt ſhock the wildeſt enthuſiaſt, if he caſts the eye of reflection one moment upon them. A prevailing party being, through intereſt or convenience, the moſt popular, its methods to obtain a permanent eſtabliſhment are leſs known than thoſe, by which a reſiſtance has been carried on. Every ſtep of the former

is conſidered as virtuous, and every effort of the latter is repreſented as proceeding from the vileſt motives.

THE hiſtorians in the days of perſecution are all of a complexion, and draw the actions of the times with political pencils; and, in general, being time-ſerving legiſlators, they cannot give more courtly ſatisfaction, than by framing laws of oppreſſion, and inſulting the oppreſſed. But, however neceſſary it may be to guard againſt innovations in the exerciſe of religion, no laſting eſtabliſhment can be founded that is reared and carried on with cruelty.

THE oppreſſed will, in ſpite of all juriſdiction, find, either privately or openly,

openly, means of redreſs, and triumph in turn: and that rule of government alone is ſalutary, which enforces in ſpiritual matters its own well regulated diſcipline, without laying reſtraints upon the opinions of diſſentients. It may be poſſible to prevent the exerciſe of religious ceremonies; but our belief is rather confirmed than altered by any thing that looks like obligation in religion.

LETTER XI.

MY laſt letter, by any one who did not know me as well as you do, would be ſaid to favour the doctrines of popery. I do not heſitate to confeſs myſelf a high-church of England man, but without ſubſcribing to the tenets of a Roman Catholic. I regard the conſequences of the reformation, though in a moral ſenſe I pay no credit to the cauſe. I like and think eccleſiaſtical diſcipline neceſſary for the ſame reaſons, that I conform to legal authority, or, as a ſoldier, you think it expedient to maintain

maintain ſubordination; but I can never ſubſcribe to oppreſſion, or even the ſuppreſſion of the principles of a people, becauſe they do not entertain the ſame opinions that I do, though I think it neceſſary that all eſtabliſhed religions ſhould have rules to regulate them, and conſequently rulers to put the rules into execution; and that the adminiſtration may not be vague, that there ſhould be a ſupreme authority: yet I think the Pope can have no dominion as a Chriſtian (for I do not ſay that the Pope is Antichriſt) but over thoſe who are papiſts, let their belief on him be what it may;—and that his dominion in proteſtant realms has no juriſdiction in matters of action, but of faith only.

FROM theſe opinions, I cannot conclude, that papiſts are objects of perſecution in this country any more than proteſtant diſſenters. Nor is it conſiſtent with reaſon, or equity, that they ſhould not enjoy the full extent of privileges and protection by the laws, equal with any other ſubjects of the realm, which do not ſubſcribe to its religious eſtabliſhment.

To the diſgrace, however, of the legiſlators of this kingdom, the conſtitution (which is ſaid to allow the liberty of conſcience,) is compriſed of ſtatutes held in terrorem, that would diſgrace any man to put into execution. Statutes that are abrogated by conſcience, yet open to the villain of

of every denomination to take an advantage of; and thus one man is reſtrained of the liberty of a Britain, whilſt another is unreſtrained from licentiouſneſs. A popiſh recuſant convict has no action againſt civil depredation or perſonal inſult, as he who commits the one, or exerciſes the other upon him, can avoid the civil conſequences which in common caſes are adjudged, by making a plea of the proof of the conviction.

I WILL not ſay that many of the penal papiſt laws, when they were conſtituted were not proper and political, becauſe it was natural to apprehend, that, immediately after the ſtruggles for eccleſiaſtical empire, (in which they had loſt the governance)

the ſufferers would take every opportunity to make converts, to add ſtrength to a cauſe, to recover their pre-eminency, and forfeited poſſeſſions.

But the caſe is now different in ſo great a degree, that their remembrance of perſecution is not from affliction, private wrongs nor perſonal inconveniency.

If it is argued that the principles of Popery are unconſtitutional; as much may be ſaid of the principles of the Preſbyterian, ſince the conſtitution has not only ſuffered but been ſubverted by the latter, as well as the former.

If Queen Mary, through religion, tyrannized over her proteſtant ſubjects,

Oliver

Oliver Cromwell did more: he murdered a proteſtant king, ſeiſed the ſceptre, and ruled with as arbitrary a ſway, as any Papiſt ſovereign could do.

If the Papiſt favours abſolute monarchy, the Preſbyterian is loud in his eulogiums on a republican legiſlation, and as both are repugnant to the legal conſtitution of England, it is only equitable, that whatever political reſtraints are laid upon one, ſhould be laid upon the other, and whatever privilege is allowed to one, the other ſhould alſo enjoy.

The prejudices of the kingdom, are however ſo ſtrong, that this equality of privilege is not to be expected, eſpecially

eſpecially as the Houſe of Commons admits members whoſe principles are ſo averſe to all eccleſiaſtical diſcipline, that the preſent church eſtabliſhment is obnoxious to them.

ALL authority is heavy and intolerant, but what is placed in their own hands; and ſo diſagreeable is ſupremacy, that the king's peculiar privileges have been reſolved to be dangerous;

"THAT the power of the crown "has increaſed, is increaſing, and "ought to be diminiſhed."

THIS reſolution may not be ſuppoſed to affect the church in its abſtract ſenſe, but if we deduce our reaſoning

reaſoning from the laws, as they now ſtand, the doctrine is dangerous to its eſtabliſhment in its connection.

"REX eſt vicarius et miniſter dei "in terra. Omnis quidem ſub eo eſt; "ipſe ſub nullo niſi tantum ſub deo."*

THE fact is, that an injury againſt the king's prerogative, in any reſpect, militates againſt all his other privileges; —"For if any one prerogative of the "crown could be held in common "with the ſubject, it would ceaſe to "be prerogative;" and the precedent would be ſo ſatisfactory to thoſe with whom it ſhould be ſhared, that it

* Bracton, ſec. I. chap. VIII. Blackſtone's Comm. ſec. I. p. 239.

would

would tend to the abolition of all prerogative whatever.

This was certainly the caſe in the unhappy reign of Charles the Firſt. Whatever his notions of prerogative might be, they could not tend more fatally to the ſubverſion of the conſtitution, than thoſe brought forward under the influence of democracy to oppoſe him.

No ſooner was that puſillanimity diſcovered, which waved for a moment a proper exerciſe of his authority, and he had ſubmitted to the execution of the earl of Stafford, than the Commons began to conceive there could be no danger in ripening this admitted privilege into a prerogative over the whole empire,

empire, and every action of parliament was afterwards, either to ſecure to itſelf greater powers, or to exult over the king by an exerciſe of thoſe arbitrary powers which it had denied the king.

RESOLUTIONS were determined upon, that "No man ſhould continue "in council who was not agreeable "to parliament; that all officers of "ſtate ſhould be choſen with the con-"ſent of parliament; that none of the "royal family ſhould marry without "the conſent of parliament or coun-"cil; that the laws againſt Catholics "ſhould be ſtrictly executed; that "the Popiſh peers ſhould be deprived "of votes in parliament; that the "Liturgy and church government

"ſhould

" ſhould be reformed according to the " advice of parliament; and that no " peers ſhould be created without the " conſent of parliament."

THESE determinations were rigorouſly carried into execution, and ſupported by the king's enemies, in order to make way for the eſtabliſhment of religious principles, which would, in the end, ſubvert all civil authority and legal juriſdiction.

THE Calviniſts, who admit of no dominion that is not eſtabliſhed by grace, think every diſtinction ought to be deſtroyed, which cannot lay claim to ſuperior ſanctity, and having an abhorrence of regal and epiſcopal juriſdiction, they grew warmly wild in

in the cavilling cauſe, and the lay leaders gaining conſequence, by the appointment of their own clergy, and the clergy, in return, receiving lucrative conveniences, from ſuch of the laity as had a power to appoint them, inflamed the minds of the people, by declaiming daily againſt divine ordination; and yet by a ſtrange kind of contradictions ſupported election ſo far, as to maintain, that all who embraced their doctrines were predeſtined to greatneſs and choſen of God.

HYPOCRISY never had ſo ſpecious an opportunity to exerciſe the bent of its inclination, as at that time; and as the criterion of right, in diſputes about authority, was not likely to be determined without an appeal to the ſword; the

the unprincipled, by perſuading the enthuſiaſts, who made a ſtand againſt kingly authority, that they alſo were influenced by the ſpecial grace of God, and were ſure to obtain promotion in all departments, civil or military, to which the party had the power to appoint.

THUS ſprang to the height of lawleſs ambition, an independent, who was the moſt forward in furthering the projects of fanaticiſm without a ſingle ray of religion to actuate him. It is evident, from his conduct, that independency of principle, politically ſpeaking, is impetuous and incapable of ſelf-ſubordination, but without an averſion to inflict it in the moſt abject degree upon thoſe who venture to think or act contrary

trary to the perſonal intereſts of thoſe that lay claim to its ſpirit. In a religious ſenſe we have no ideas of independency; and for Cromwell to ſpeak of it, in a moral ſenſe, as the motives of his actions, is mere mockery; for it was the ſword of tyranny which ſacrificed the king upon the block of republicaniſm; and though the Houſe of Commons had complained of the breach of privilege by his majeſty's perſonal demand of five of its members, whom he had been perſuaded to impeach of high treaſon, they permitted the tyrannical executioner to concenter in himſelf all civil and military juriſdiction, and afterwards to diſſolve the parliament with language opprobriouſly reflecting upon the moral conduct of its members;

and aſcribing his own to an eſpecial impulſe of grace, to avoid the reflection of ingratitude, and to confirm his dominion in the hearts of his enthuſiaſtic ſupporters.

FANATICISM was highly favoured by Cromwell, becauſe folly is the moſt convenient attribute of a fool, as ſuch a one is always pleaſed to execute the commands of any authority, which its own fancy has ſuggeſted to be right, without deviation or doubt of their conſequences.

THE canting uſurper knew how to humour the general conceit, and turn it to his advantage; and he exerciſed his authority in deſtroying the church ordinances, the tithes, the univerſities,

ſities, and courts of equity. The municipal legiſlation, notwithſtanding the wildneſs and immoderation of the times, could plead no cuſtom to ſupport his power; and the ſtatute laws (multiplied beyond meaſure to deſtroy the king's prerogative) ſerved rather to deſtroy than ſupport his pre-eminency: therefore Judea was the reſource for precedent, and ſuch inſtances as favoured republicaniſm, to pave the way for ſubordination, were quoted as authorities to rear the creſt of a divinely favoured ruler.

You will think this letter a long one, and I ſhall conclude it; but in my next I purpoſe giving my opinion of what conſtitutes the religious and legal government of this

kingdom; with an intention to ſhew them ſo firmly connected together, that when one is deſtroyed, the other muſt be overturned, and the conſtitution conſequently be finally exhauſted.

LETTER XII.

IT is natural for a contemplative mind to meditate frequently upon, though he can never comprehend the Author of his exiſtence; and the reflections drawn from ſuch a contemplation, lead him as naturally to a ſenſe of his duty.

THE impulſe of fear muſt accordingly operate upon him, with reſpect to the Divine Author of his being; but with an idea of a preſcriptive kind of liberty, which precludes him from licentiouſneſs, and yet pleaſingly animates

him to ſuch gratifications as delight his fancy.

THIS is the foundation of natural religion; and if we purſue our meditations through the connected links of the chain of creation, patriarchal priority will receive from us the greateſt reverence and reſpect.

WHEN the families of the earth became numerous, they politically divided themſelves into nations; every one of which is early found ſubjected to one governor, the father of a family, who preſided as chief prieſt and ruler. It was the misfortune of moſt of theſe potentates, to become diſcontented with their original inheritance, and through motives of ambition

ambition or avarice, to endeavour to increaſe their dominions and powers.

THE moſt ſucceſsful of theſe leaders began to think themſelves elevated above humanity, and their ſubjects, dazzled with the ſplendor and magnificence of royalty, adored them as God.

ONE people however, namely, the deſcendents of Abraham, retained for a longer time than the reſt, a reſpect to patriarchal authority, and gave the higheſt reverence to the Father of heaven, by whom they were eſpecially favoured and protected from the devaſtations of the ambitious heathens, and from an entire overthrow and deſtruction.

THERE is ſomething however in humanity which grows diſcontented with its own conveniences, and ungrateful even for a continuance of favours, inſolent under protection, and envious of ſuperiority; and the Iſraelites grew either diſguſted with that kind of government which had no farther deſire than the preſervation of its ſubjects, or thirſting for the atchievements of pagan grandeur and greatneſs, deſired of God to have a king, like the other nations; ſuch an one, if we interpret their meaning fairly, as would be a warrior who would extend their territories, and increaſe their poſſeſſions. Some there were, no doubt that petitioned, not from a real deſire of having a king, but a ſecret wiſh to be advanced to the pre-eminency.

THE

THE Almighty, however, to whom the intereſts of every people are known, and the ſecrets of all hearts are open, granted their requeſt, but reſerved to himſelf the election of a king: for though their petition was an arrogant offence to theocratical power, they diſputed not his wiſdom, or they might have attempted the election without applying for his permiſſion, or ſubmitting to his choice in the ordination of a king. But God had graciouſly promiſed, that a redeemer ſhould ariſe from among the Iſraelites, who ſhould ſave them from everlaſting ruin; and conſiſtent with his holy word, they could not be diſſolved as a nation until the promiſe was accompliſhed.

THE laws, cuſtoms, and privileges of this highly favoured people are contained in the Holy Bible, and are teſtaments of that wiſdom by which they were ordained, except when the proceedings of the kings were arbitrary and unjuſt, and the Divine vengeance extirpated them from the face of the earth, elſe the eſtabliſhment of kingly authority was, by lineal deſcent, and the people gave reverence to majeſty.

THE Jews, however, at length forfeited all pretenſions to any ſpecial protection; for when the highly choſen of God, the promiſed Prince of peace, was born, whom they had long been taught to expect, as their deliverer

liverer from bondage, they would not receive him, nay, they inſulted him with their own diſgrace; for being in ſubjection to the Roman yoke, they brought the image and ſuperſcription of Cæſar, to try whether their king would ſubmit to the tribute, not as a criterion to judge of his lawful pretenſions to the principality of Judea, for that was proveable by their preſerved genealogies, but as the ground-work for an impeachment of his perſon, if he refuſed a ſubjection. But his anſwer did not cauſe him to give up his filial claim: he never aſſumed the title of a Roman king, nor was he propheſied to be the protector of heathens; and he replied, "render to Cæſar the things which are Cæſar,"

Cæſar's," but enjoined at the ſame time an obedience to his natural rights, "and to God the things that are God's."

It was not for him, in whom all power was placed, to ſtruggle for pre-eminency with the chieftain of Rome; and though he gave no credit to his uſurpation over Judea, he bad the people to give him his due; but he claimed the honour of the King of kings, when he invoked them to give to God what was due to him. In ſhort, the proper application of this anſwer is, to fear God and honour the king.

In the divine revelation an obedience to regal authority is ſo ſtrongly inculcated

culcated, that if I inſiſt not upon the old faſhioned doctrine, of kings being of divine appointment, I never can go ſo far as to ſay, conſiſtent with the legal right of inheritance, that a king's ſon ſhall be in a worſe ſituation than the ſon of a ſubject, but ſhould rather wiſh that he might have ſome ſuperiority in this as well as in other reſpects, as a violation of the natural rights of a prince is, generally, injurious to the privileges of his people.

THE laws of this country have wiſely enacted, to prevent civil commotion, that the crown ſhall be held in tail, and that the will of a king ſhall not diſinherit the heir apparent, except in caſe of ideotiſm, or when the religious principles of the prince endanger

endanger the religious eſtabliſhment of the kingdom: and even then, the ſucceſſion to the crown ſhall not paſs over the next heir of the ſame blood, whoſe religious creed is, conformable to the proteſtant faith, of the Church of England.

THE importance of this ſtation requires an extraordinary degree of virtue, fortitude and prudence to prevent the impious example, prodigal oppreſſion, or ambitious cruelty of the monarch, from endangering the liberties of the ſubject.

BUT as human wiſdom is too feeble and frail to keep the beſt from error and from ſin, and there are but few, very few, who have not ſome conſti-

tutional

tutional prejudice, paſſion, or favourite opinion they cannot part with; inſomuch that when they ſuppoſe themſelves doing right, the diſpaſſionate perceive that they are acting wrong. Therefore to prevent the ill effects of a miſguided zeal, or an unprincipled diſpoſition in the ſovereign, not only the kings but his counſellors are hereditary; and however he may be biaſſed by the private influence of his own choſen adviſers, they have a right to convey to him ſuch perſonal information, as leaves majeſty without the excuſe of ignorance, and this too without danger to himſelf, as his counſellors, whether elected or hereditary, are anſwerable for the conſequences of the advice they preſume to give. This eſtabliſhment, if hereditary

counſellors, is the ſecureſt ſupport of that connection which ſubſiſts between the king and the people: it maintains the dignity of the former, and protects the natural privileges of the latter.

But there is another glorious privilege in this conſtitution: the people as well as the king have the benefit of a council, which they have the power to elect, when being intereſted in their intereſts, both with reſpect to religion, liberty and property, are a barrier againſt the hereditary powers proving too oppreſſive, as by grants of the Commons the exigences of government are ſupplied: in ſhort, the only rules of human government are connected together in this country by the chord of religion formed on divine revelation.

Happily

HAPPILY however as this conſtitution may be formed, it has been ſubject to ſuch violent innovations as nearly to ſuffer an entire diſſolution; the people, miſtaking privilege for prerogative, became ambitiouſly unruly, independent of all laws or reaſonable reſtraint. Puritanical corruption and fanatic ſpirits aided pretended patriotiſm, the conſequences of which I have in ſome degree ſhewn in my laſt letter.

As different contending parties pretend to be altogether actuated by their notions of religion, it were to be wiſhed, that there might only be one religion in a ſtate, and that the religion of the magiſtrate. I mean not to ſpeak againſt the liberty of con-

ſcience, or the free exerciſe of devotion, according to the faith of thoſe who believe contrary to us: but as it appears in a political point of view, (if we may judge from what has happened,) that a Preſbyterian naturally looks for the eſtabliſhment of his religion, and that his objections to the faith of a Proteſtant are as ſtrong as thoſe of the Papiſt's; ſo for the ſame reaſons that we guard againſt the one, we ſhould be watchful of the innovations of the other: for, however the puritan or independent may ſeem to conform in ſpirit, they have been found too deceitfully dangerous to be truſted, and cannot but wiſh, according to *principle*, to deſtroy the ceremonies of the church (according to its preſent eſtabliſhment) to aboliſh its

its dignity, and, in the confuſion of democratical determinations, to overturn all regal authority and power. The expediency of delegating repreſentatives to maintain our privileges to the Houſe of Commons, whoſe principles are inconſiſtent with the religion of the kingdom, is proved by the proceedings of the Rump Parliament. The beſt of kings may be robbed of his crown, the rights of his family, and his life.

No diſpaſſionate man, I think, would wiſh ſo dreadful a cataſtrophe; and yet, what is to be expected if we continue to give way to the cunning craftineſs of men, who daily lie in wait to deſtroy the conſtitution?

LOUD, very loud are we in ſpeaking againſt the enormities of the times, and the heavineſs of the taxes, and yet we find poverty frequently ſent to parliament to increaſe the civil liſt: but this is not all, for when low ambition is placed in the way of power, like galloping beggary, it knows not where to ſtop.

I THINK I am warranted, by the general concurrence of the people of every other nation, to ſay, that none live under or can boaſt of a government ſo liberal, and ſo ſecure, with reſpect to perſon and property, as ours.

THE preſent reign has been remarkable for its lenity and juſtice; the private virtues of the ſovereign are

ſo

ſo illuſtrious an example for his ſubjects, that I believe it would be difficult to find an exiſtence that could rule with more moderation or integrity.

HAS the king been found guilty of any fraud, oppreſſion, or public wrong? Has he directly or indirectly ſhewn a deſire to rule with an arbitrary ſway, or to break through the privileges of the parliament? If he has not, what an ill token of gratitude and reſpect was paid to him by that reſolution which I mentioned to you before of the Houſe of Commons, "That the power of "the crown had increaſed, was in-"creaſing, and ought to be dimi-"niſhed."

HAD thoſe opinions been foſtered to maturity, you would as heretofore have ſeen your king arraigned as a public malefactor, and, in defiance of all law, tried and condemned, without the liberty of a peaſant, by the judgment of his peers; you would hear the ignominious ſentence of a fanatic judge, and (if your nature would permit you to look upon the laſt tragical ſcene) you would ſee him led by the executioner to the ſcaffold, the licentious would ſcoff, and the enthuſiaſt exult at his ſituation; but the diſpaſſionate perhaps might aſk what evil hath he done, and weeping piety naturally reply, that his excellent qualities, and a faithful ſupport of an enviable legiſlature, are the only cauſe of his ignominy and death.

To

To prevent theſe evils, certainly belongs to the church men of this country, and the ſafeſt method we can purſue, is, to combine together to have ourſelves repreſented by thoſe, whoſe principles are conformable to our religious creed.

It is obvious that a republican is the worſt of all governments, for the authority, which is every where, can ſeldom be collected, and is ſeldom uniform; and democratical councils are ſo ſlow and promiſcuous, that the executive power is generally weak, if not abortive.

The advantages of it were looked for in the interregnum, but they could not be obtained, for lawleſs

ambition ſoon reared its creſt, and broke through old eſtabliſhed laws and made new ones, infinitely more arbitrary than thoſe, which had been the cauſe of murmuring and diſſatisfaction againſt the king.

No ſooner however was the tyrant dead, than the diſadvantages of both modes of government were confeſſed, and the moſt intereſted appendages of his tyranny relinquiſhed, for without the ſhadow of an oppoſition they ſurrendered all their powers, and became voluntarily ſubject to the old conſtitution and government.

LETTER XIII.

THE conſtitution of this kingdom is ſo congenial to the diſpoſition of humanity, that its exceſſive powers have rather had their eſtabliſhment in the mildneſs of government, then in the extent of conqueſt; however it was not to be expected on the reſtoration of the Royal Family, (though the approbation of the people was general) that it could be univerſal, but that ſome little of the old phariſaical leven would remain.

THE

BUT the various attacks which have been made to overturn the conſtitution of this kingdom, one might ſuppoſe, would be read as leſſons of practical ſecurity, and prevent the boaſted latitude of liberty, which is conſidered as an hereditary appendage of a Briton, from growing into licentiouſneſs.

INDEED the preſent face of things wears not that meliorated complexion, which the equilibrium of the three different eſtates of the kingdom ſeems to promiſe.

A SUBJECT of Great Britain is the firſt ſubject in the world; he has neither reſtraint upon his perſon nor property, and his liberty, according to his province, is equal to that of his king;

king; and what may appear ſtrange, he pays no tax, the money allotted for the maintenance of the ſtate being a free grant by his repreſentatives in parliament. A refuſal however of proper ſupplies for the exigences of government will never occur, except on the eve of a revolution of ſome ſort, for it would be helliſh ingratitude to refuſe to ſupport that power which is to make the nation formidable in the eyes of our enemies, and determined to puniſh the guilt of domeſtic depredations.

Our colonies in America (foſtered by this kingdom to a reſpectable greatneſs, and defended by much bloodſhed and an enormous expence, from falling into the hands of powers that

are

are leſs diſpoſed to leniency than ours) were called upon by parliament to adminiſter to the ſupport of that government, which had planted, nurtured, and made them well able to bear ſome part of the burdens of the Britiſh ſubjects.

THE firſt attempt of this kind was made in the early part of the preſent reign, when an act of parliament paſſed, to lay a duty upon all ſtamps uſed in the colonies; the demand was inferior to what the Americans were able to bear, and leniently unproportionable in compariſon to what the reſt of the Britiſh ſubjects complied with. However, the murmurs of the Americans were ſo great, and the complaints ſeconded by the opponents of the miniſtry in this

this country ſo loud, that the act of parliament was repealed.

WHATEVER credit the oppoſitioniſts might obtain from the repeal, they certainly were deficient, in not providing a future remedy againſt the malecontents, with reſpect to any future tax, which the wants of government might require. If the argument, that no ſubject of the crown of Great Britain ſhall be taxed without his own conſent (and that I think was the moſt prevalent one for the repeal) was well founded, and if it extended to the colonies, then certainly it was becoming of thoſe who urged the argument, to make ſome ſuggeſtions for the deliberation of parliament, and the provinces, to know whether they would accede

cede to taxation, if repreſented in parliament, or otherwiſe; but the former, fluſhed with their political victory, were forgetful of the expediency of ſuch a ſtep; and the latter, more from a deſire of independency than any experience of oppreſſion, began to prepare for future hoſtilities, in preference to any kind of repreſentation whatever.

EMIGRANTS from Scotland, whoſe creed is independency, and tranſported felons, that could not return to their native country with credit, nearly peopled the American colonies. It was not likely therefore that they would be averſe to a rebellion whenever a plauſible pretext was found for it, by their maſters, who had ſuccoured and ſupported them.

PARLIAMENT

PARLIAMENT frequently prophe-ſied what would be the caſe, but none of its members were ſo ſufficiently conſiderate, as to propoſe (after the re-peal of the ſtamp act, to the actual rebellion in 1775) any mode of accom-modation whereby future diſturbances might be prevented.

IT was a ſtrange ſupineneſs of diſ-poſition which pervaded the Houſe of Commons, after giving up the expe-diency, but not the right of taxation, not to make ſuch laws as would effect a laſting conjunction of the intereſts of both countries; and it was moreover in-compatible with common ſenſe to ſup-poſe, that that ſpirit of reſiſtance ſhould be inactive, which had once liberated them from taxation, whenever a like

a like attempt ſhould be made. To a conquered people ſuch laws may be given as the conqueror chuſes; but a colonized country has a natural claim to the protection of its mother, and, when foſtered to maturity, a grateful return of the obligations received ſhould extend no farther than an equilibrium of ſubjection with all other ſubjects of the ſame government. Had the Americans been repreſented, they could not have refuſed, in juſtice, a proportionable ſupply for the exigences of the crown; but the miniſtry, having forgotten the arguments which prevailed to the repeal of the ſtamp act, or ſuppoſing the dignity of the crown injured by the repeal, have enacted, and are endeavouring to enforce the right of taxation without

without the advantage of repreſentation.

By this ſupineneſs of the miniſterial diſpoſition, it is apparent to me, the king and the country have been brought into the preſent war; however, hoſtilities once commenced, it is the part of every good ſubject to aid, with every exertion of his power, the cauſe of his country, and eſpecially in a buſineſs like the preſent; for, were propoſals of an accommodation to come from us to the rebels in their preſent confirmed ſtate of inſolent reſiſtance, and even repreſentation offered to them, as terms of future taxation, the argument againſt an acceptance of them would be, that we have not power to enforce our demands, and they will conſequently reſiſt all taxation whatever.

OUR diviſions at home have always been more injurious than any foreign wars we have experienced, and now are too violent, I fear, in parliament, to be productive of any good effect. Whig and tory are but ſynonymous terms for the Preſbyterian, and the Proteſtant high church-man of this country, who invariably claſh in opinions, with reſpect to the nature of its government: the tendency of their politics I have ſhewn you before, and I think I need not doubt, in the preſent inſtance, of your opinion, which party can be conſtitutionally ſupported. The addreſſes from this town and county have conveyed my ſentiments; and though I lament that the meaſures, now neceſſary, were not prevented by mature deliberation, I think

think it the part of every good ſubject to ſupport them. It is a puſillanimous government which inſiſts upon what it cannot maintain, and though France and Spain, united to our revolted ſubjects, exert their ſtratagems and force, it is not that they reſpect the American principles, but that they think that the Britiſh empire is of too great magnitude not to be dangerous to themſelves. Our commercial conſequence (but that depends upon our induſtry, which neither of the above nations can deprive us of) is highly inconvenient to them. To be ſucceſsful in this war will enſure an eſtabliſhment of greatneſs, which will deter our enemies from any future annoyance; at leaſt, ſo long, in all probability, as our lives will laſt.

I HAVE not a doubt upon my mind, notwithſtanding the gloomy forebodings, or rather, to ſpeak more properly, the unnatural wiſhes and efforts of the antiminiſterialiſts, of a glorious concluſion of this, the greateſt conteſt that ever England was engaged in.

WHY theſe men ſhould endeavour to retard the motions of government, and why they ſpeak ſo profuſely in praiſe of the American reſiſtance, is not from a conviction that they think them hardly uſed, (for every thing that was ſaid to be deſired on the firſt onſet is now complied with,) but it is from an attachment to republicaniſm, and a determination to loſe no opportunity to ſubvert regal authority, and magiſtratical conſequence.

I ſo

I so ſeldom hear from you, that I am afraid you are not well, or do not like the complexion of my letters; if the latter is the caſe, I will deſiſt from troubling you any more, except on buſineſs; if illneſs has prevented you from writing, let ſome friend inform me, and I will ſoon find my way to you, for I am with the fervency of paternal affection?

Yours, &c.

LETTER XIV.

MY apprehenſions for your health made me exceedingly anxious to hear from you, and I am much pleaſed with your ſpeedy anſwer to my inquiries, which, though it ſhews that my fears were not ill founded, rejoices me that you are perfectly recovered. Though you have an excellent conſtitution, a little care is neceſſary to prevent a relapſe; for feveriſh complaints frequently leave the nervous ſyſtem in a ſtate of great irritability.

By

By your animadverſions upon the political obſervations of my laſt letter, I conclude that the fever was not ſo high as to cauſe a delirium; for your opinion, as to the neceſſity of there being ſome oppoſition in parliament, is ſupported with better reaſons than any I have hitherto heard advanced, though it is an old and prevalent doctrine.

That oppoſition is frequently uſeful (but not altogether neceſſary) is what I will allow; and ſince the conſtruction of the word parliament implies its import, we need not be under any doubt, if its members are honeſt, that every neceſſary oppoſition will be made on all proper occaſions; for there is ſcarcely any ſubject, which

five hundred and fifty people have to diſcuſs, but it is five hundred and forty-nine to one, that they do not agree in ſentiment upon it.

THE misfortune to be complained of is, that oppoſition comes forward in form, and the members that compoſe it are not to *ſpeak their minds*, but to vote, right or wrong, with the leaders of it, and give up all inferior conſiderations to obtain the principal end which is aimed at; namely, to diſpoſſeſs the miniſters of the crown of the king's confidence, by miſrepreſenting their intentions, and thwarting their purpoſes, in order to obtain their places; and, if ſucceſsful, to apologize for their *quondam* miſconceptions, and ſupport, perhaps, the very meaſures they

they formerly condemned, and the dignity they once degraded.

THIS is modern oppoſition: its uſes, for my own part, I cannot perceive; but its inconveniences are obvious. In the time when all parties ſhould uniformly ſupport the executive power, in ſubduing a rebellion, and conquering our enemies, oppoſition throws every obſtacle that can be ſuggeſted in the way of it. Indifferent as to future conſequences, it calls to the miniſter for private intelligence, and *freely* communicates all it knows: it expoſes every weak and defenceleſs ſituation of the navy and army, as an encouragement to our enemies to purſue ſuch plans of operation as will inſure them a victory, and only to render

render the miniſters obnoxious, and themſelves idolized in having *propheſied* what, in the nature of things, never might have occurred, but for that *freedom of harangue* which opened the eyes of our foes to their opportunities of victory.

A FOREIGN foe, in the time of war with this country, needs no private ſpies or intelligencers; for oppoſition keeps no ſecrets, and the common newſpapers are the echo of oppoſition throughout all Europe.

BUT what is the worſt, and moſt dangerous dealing with the ſtate is, that oppoſition, and the ſpirit of party, is not confined to parliament alone; it has its influence in the field of battle, and

and in the fights at ſea. The old ambition of our commanders to excel each other in their conduct of noble actions and magnanimous atchievements, is ſacrificed to parliamentary oppoſition; and the common duties of their ſtations neglected, if anti-miniſterial admirals or generals are commanders in chief.

OPPOSITION, too, never fails to advertiſe the ſtate of our finances, and, notwithſtanding in every quarter of the kingdom voluntary ſubſcriptions are raiſed to man our fleets and armies, and whole regiments are raiſed by individuals; yet oppoſition prognoſticates, that we are on the brink of a national bankruptcy, and an entire deſtruction.

IT certainly muſt be the worſt of policy, if oppoſition has the intereſt of this country at heart, to expoſe its defects, or publicly to inveſtigate the conduct of the privy council before their plans are brought to maturity. And yet oppoſition does this, and is happy in making known ſuch intelligence, as, if kept ſecret, might be ſerviceable, before the miniſters of ſtate, who perhaps have it in contemplation, may be ſuppoſed to have heard of it. Thus are the wheels of government clogged, and if we are ruined, to oppoſition our ruin may be imputed.

PERHAPS there may be a fault in the pride of miniſters, and ſometimes too great a contempt caſt upon the opinions of able adviſers, becauſe they

are

are connected with oppoſition; but the common enemy is not ſo dangerous as oppoſition, in form, to the intereſts of its country: for oppoſition ſpeculates for our enemies; nevertheleſs, diſpaſſionate intelligence, or a judgment which brings forth an inward conviction, ſhould not be diſregarded, becauſe it is the ſuggeſtion of an antiminiſterialiſt. I have not a doubt but there are oppoſitioniſts from principle. Thoſe who are called the independent country Gentlemen (though not acquainted with the chicanery of parliamentary buſineſs) have been educated in the principles of the conſtitution, and, except a few prejudices with reſpect to the extent of the prerogative of the crown, in which there is ſome little variance in opinion,

opinion, they wiſh to maintain the true intereſts of the kingdom. Theſe independent country Gentlemen, to which ever party they may ſeem to adhere, are in all conſtitutional queſtions the true parliament men. They ſpeak their minds for, or againſt the miniſter, and ſhould invariably be attended to. It is not an eloquent, but an honeſt ſpeaker, that is uſeful to his country: it is not a hot declaimer, but a rational conſiderate obſerver, in whom confidence ſhould be placed.

He, whoſe tendency of ſpeech is known before he is upon his legs, deſerves no attention, becauſe the anticipation of his ſentiments is a proof of his prejudice, and, like a common proſtitute's

proſtitute's addreſſes, heard by all, but not attended to by any, except the unexperienced and luſtful.

Nos, qui in foro veriſque litibus terimur, multum malitiæ, quamvis nolimus, addiſcimus* was an obſervation of Pliny the younger, which was very applicable to the diſpoſitions of the partizans in parliament.

It has been often diſputed whether a whig or tory miniſter is the moſt ſerviceable to the ſtate. And if I was to determine, it ſhould be by the experienced integrity of the men, and not altogether the effects of their meaſures, however popular. The tory

* L. II. Epiſt. III.

uniformly

uniformly ſupports the prerogative of the crown; yet as no man in exiſtence could wiſh to exchange a limitted monarchy for an arbitrary government, we cannot ſuppoſe that a tory can ever deſire that the king ſhould have an unreſtrained authority, beyond what the law has eſtabliſhed. A proteſtant tory allows the liberty of conſcience in matters of religion; but as a religious eſtabliſhment, for the quiet of the nation, is neceſſary, he would have that eſtabliſhment uniformly ſupported, from a perſuaſion, that he who would annoy it cannot be a good ſubject, as the eſtabliſhment is according to law; but, on the contrary, one who would wiſh to breed a rebellion, to give an arbitrary preference to his own opinion.

A PRO-

A PROTESTANT tory would wiſh all ſectaries, diſſentioniſts and religioniſts, whether papiſts or preſbyterians, to enjoy the free exerciſe of their own religion, and to have the liberty to educate their own children, and to enjoy all privileges with reſpect to perſon and property alike, and with equal freedom with all others of his majeſty's ſubjects whatever; except as legiſlators, officers of ſtate, nominees to eccleſiaſtical benefices, civil magiſtrates, or as delegates of any part of the civil executive authority of the king. A proteſtant tory would wiſh, that all his majeſty's ſubjects ſhould be repreſented in parliament by proteſtants, who will ſubſcribe to the articles of the Eſtabliſhed Church of England; but that no diſ-

ſentients of any denomination whatever ſhould be repreſentatives in parliament, though all ſubjects of the realm ſhall exerciſe the right of election without an exception of any religioniſts whatever, provided they return members that will ſubſcribe to the articles aforeſaid.

A PROTESTANT tory can ſupport no other than a proteſtant king.

A PROTESTANT tory ſupports the king's right of inheritance by birth, unleſs the heir apparent refuſes to ſubſcribe to, and defend, the religion eſtabliſhed in the kingdom.

A PROTESTANT tory ſupports all trials by jury, and in capital caſes would

would wiſh to admit an equal number of the religion of the priſoner, and of that eſtabliſhed by law, to be jurymen, and the ſame with reſpect to foreigners.

ON the contrary, a modern whig would allow certain privileges to the crown, but no prerogative.

A MODERN whig talks loudly of the liberty of conſcience in the exerciſe of religion, though he denies it to the papiſt; and all the papiſt penal laws were invented by the whigs, though they talk againſt perſecution.

A MODERN whig wiſhes that no religioniſt, who claims the title of proteſtant, ſhould be exempt from

any office or authority whatever, without ſubſcribing to the articles of the Eſtabliſhed Church, but excepts the papiſt, not only from ſuch offices, but does not wiſh his property or perſon to be repreſented in parliament.

A MODERN whig ſupports no other but a proteſtant king, yet would rather diſpenſe with ſuch a ruler.

A MODERN whig ſubſcribes to the right of inheritance by birth, but ſupports that no longer than he is in power, or the king pleaſes him.

A MODERN whig ſupports the right of trial by jury, but would not have a papiſt juryman.

I WILL leave you now to draw what inference you pleaſe from the complexion of the whig and tory, and to determine diſpaſſionately, which you think will make the moſt conſtitutional ſtateſman.

PERMIT me only to obſerve, that a tory is ſaid to be an inactive miniſter, becauſe he is cautious, may I add, and at leaſt as conſcientious as the whig, who is fond of freſh plans, bold ſchemes, and generally heedleſs to every thing but the acquiſition of wealth, and greatneſs to himſelf.

SIR Robert Walpole was a moſt violent whig, but a very popular miniſter: he had intrepidity and execution, but was ſo incautious as to

betray not only his own but the principles of his party.

" Every man, he ſaid, had his price."

It is therefore evident, that his ſupporters were the leaſt valuable of all others, as there were many whom he could never purchaſe.

To the very credit of our own county, its repreſentative Mr. Shippon was one; a Gentleman who, though poſſeſſed of a bare qualification, glorioufly withſtood every effort that the miniſter could uſe to bring him over to his party. He lived ſcantily, for he had poor relations, for whom he choſe rather to provide, than to ſerve them at the expence of his integrity. The pampered miniſter made his plain

plain meals a ſubject of ridicule, and aſked him one day, with a ſupercilious laugh, "How the pot boiled in the country?" To which he ſpiritedly replied, "As it does at court, Sir Robert, with the ſcum uppermoſt."

HAD we a majority of ſuch valuable men to repreſent us, we ſhould neither have to fear a revolution in the kingdom, nor miſchief from evil miniſters.

LETTER XV.

DEAR BROTHER,

THE principal aim of my correſpondence with you, has been to inculcate the faith of Chriſtianity, and to make you converſant with the political conſtitution of this kingdom, as it ſtands connected with its religion, a knowledge of which cannot derogate from the character of the firſt military man in the Engliſh army. "No man "ſhould take up arms, but with a "view to defend his country and its "laws: he puts not off the citizen "when he enters the camp, but it is "becauſe

"because he is a citizen, and would "wish to continue so, that he makes "himself a soldier."* Therefore to understand the nature of these laws, is incompatible with a citizen that commences soldier from principle.

THERE is no religious law which a soldier can dispense with; and notwithstanding the military have, for the maintenance of due order, laws of their own, with which the common citizen has no concern; those laws are formed on the same principles that constitute the true jurisprudence of civil life.

As for instance, a trial by a court martial has something of the nature

* Blackstone's Comment. vol. I. p. 408.

of

of a trial by a jury, and that if it varies in any reſpect, it is from neceſſity, and not that a trial by jury is not preferable; for a trial by jury is the foundation of Britiſh liberty, and no Engliſhman can ſubmit to the leaſt infringement upon a privilege on which his freedom is ſupported. As a preſervative againſt tyranny of ſuperiors,—the prejudices that ariſe from ignorance, and the malevolence which attends on enmity, a trial by jury is the greateſt bleſſing that an Engliſhman can boaſt: however, in ſituations where jurors cannot be ſo promiſcuouſly collected as to inſure diſpaſſionate proceedings; and as in the army diſcipline does almoſt every thing to the formation of a dutiful ſoldier, I know of no method that can be a ſimilar ſubſtitute for a trial by

by jury as a court martial. It is certain, however, that although its tendency may be the ſame, its nature is of a different ſpecies; for as rank is every thing of conſequence in the army, a common ſoldier, for a military default, can ſcarcely be ſaid to be tried by his peers: with due deference then to the neceſſity of diſcipline, every officer who is a member of a court martial, ſhould never think of exerciſing his authority without conſulting his humanity; and though he is under an obligation to protect the dignity of his ſtation, his determination on any attempts made to degrade it, ſhould not be actuated by reſentment, but to impreſs a proper example to enforce ſubordination. To ſtrike an officer is death by the martial law: it is a heavy penalty,

penalty, and ſhould not be inflicted in the pride of office, but from an apprehenſion that a continued lenity may terminate in general mutiny and diſorder.

I ONCE read, but it is ſome time ſince, the trial by court martial of Lord George Sackville, and, contrary to the received opinion of the world, cannot help thinking, that his military fame was ſacrificed to the imperious temper of the commander in chief. However, his lordſhip might be eſteemed as a ſoldier, he had certainly as much ſenſe as Prince Ferdinand, or any other general that commanded in that engagement; and with reſpect to perſonal courage, I cannot be perſuaded, that a man of underſtanding

ſtanding equal to that diſcarded general, would ever place himſelf in any ſituation where his want of courage was ſure to be proved, if he was conſtitutionally a coward; but to ſay nothing of his experience, if you will read that trial carefully, (having no connection with the parties, it muſt be diſpaſſionately) you will perceive a confuſion of orders, ſo inconſiſtent with an intelligent commander, that they muſt either be planned for the purpoſe of leading his Lordſhip into a defile, or they will ſtand as a laſting memento of diſgrace upon the judgment of the general.

THERE appears a ſtudied intention to diſgrace Lord George, whether from motives of jealouſy or revenge, for

ſome

ſome ſuppoſed affront to the dignity of the prince, I cannot tell; but it is certain the orders given to every other commander were clear; and as thoſe given to his Lordſhip were contradictory, with reſpect to the movement of the whole army; if there were a neceſſity for the ſhadow of contradiction in part, why not of the whole? But above all, wherefore were the variety of orders given at nearly the ſame period of time?

THIS I think is elucidated in the violence with which the proſecution was begun and carried on by the Prince, who formed to himſelf a party by praiſes ſo laviſhly beſtowed upon the whole army at the expence of his Lordſhip's conduct, whether good or bad.

THE

THE court martial never once agitated what might be the impulſe of the commander in chief; that would have been an eternal affront to his greatneſs: nor conſidered that the Marquis of Granby performed wonders by intuition, and not by order; for that would have placed that noble and popular Lord in the ſame predicament as Lord George Sackville; in ſhort, it was a Prince that accuſed, and it was for them to condemn.

THE duty of a court martial member has all the importance of a juryman, but is not guarded ſo well from diſpaſſion. Impeachment will always make parties, and eſpecially in the higher departments of life; therefore it requires the greateſt care and circumſpection,

cumſpection, to prevent the prejudice of party, ſtealing, as it will do, imperceptibly upon the mind. Self ſhould ever be out of the queſtion, either with reſpect to preſent or future conſequences, where the determination is to be on the reputation or life of a fellow-creature, and the public good the only idea that ſhould actuate the judgment.

LETTER XVI.

THE powers, with which a juſtice of the peace is inveſted, are of the firſt magnitude; for in ſome caſes, he has a right, by law, to anticipate the judgment of juries, and to convict and impriſon free born ſubjects, by way of puniſhment, for offences committed againſt the peace.

IT is very clear, that impriſonment without a trial by jury (which the pooreſt peaſant has an equal right to, with the firſt peer of the realm) can

only be conſidered as a ſecurity of the perſon, for a diſpaſſionate inveſtigation of a matter in queſtion; as by bail every man may have his liberty* till the law can take its proper courſe; and every man, however accuſed, is conſidered, in law, as innocent, until twelve of his peers have found him guilty.

How far then our legiſlators are *conſtitutionally* juſtified, in giving ſuch powers to individuals as that they may commit even a vagrant to priſon, conſidering vagrancy as a crime, and the commitment as a correction, I do not know.

* Except in caſes of murder, treaſon, &c.

If civil liberty is mentioned in the adjudication of a jury of peers, the judgment of one individual, or if two juſtices depriving a man of it (however it may be ſuppoſed to be warranted by a ſpecial neceſſity) opens an avenue to a kind of deſpotiſm, which the caprice or prejudices of magiſtrates may eventually render dangerous to that boaſted privilege, which is the protection of every Engliſhman's perſon and property.

The modern complexion of Engliſh juſtices is of ſo motley a hue, as to render theſe apprehenſions of danger, the more alarming.

Gentlemen of rank and fortune recede from, or will ſeldom exerciſe the office of a magiſtrate. In the city

of Weſtminſter it is become obnoxious; in town's corporate proverbially ridiculous; and in the country at large, it is generally filled up with new men, whom the lord lieutenants firſt dignify with the title of juſtice of the peace and quorum, to elevate them above the level of common mechanics or induſtrious tradeſmen, in one of which ſtations they have perhaps proved themſelves ſo uſeful to ſociety, as to be able to retire from buſineſs with a competency, which they eſteem a qualification for any undertaking whatever: as the *magnitude* of their acquirements is an undeniable proof of the greatneſs of their underſtandings. Such, and a few country ſquires that profeſſedly act as magiſtrates, in terrorem of the poor poacher, for the preſervation

preſervation of game, generally compoſe our modern benches of juſtices.

But even in the appointment of the civil magiſtrate party will prevail, and the whig lord lieutenants are ſo averſe to Gentlemen of learning acting as magiſtrates, that, though by law,* it is required, that a juſtice "ſhall be good, learned, and of great fortitude;" they will not admit a clergyman into the commiſſion, notwithſtanding this century has produced one,† who in the annals of hiſtory will be recorded as the firſt juſtice of the peace that the kingdom has produced, and who has rendered the

* Eliz. III. cap. II. and 17 Richard II. cap. IX.

† Rev. Dr. Burne.

civil laws of peace, ſo intelligible and applicable to the purpoſes they were intended to anſwer, that it now requires only common ſenſe and a diſpaſſionate temper to put them properly into execution: except, indeed, where unprecedented caſes occur, in which a reaſoning is required from premiſes, which men of ſcience and a knowledge of the cuſtoms of anterior times can only deduce.

It is argued that ſchoolmen are of arbitrary principles; but where are the grounds for the argument? Only in the apprehenſions of thoſe who inſidiouſly wiſh to conſpire againſt a regular ſubordination; for ſchoolmen are uniformly regular.

But

BUT let us view the *novus homo*, or the muſhroom of the morning, who is dignified with the title of juſtice.

PERFECTLY converſant with weights and meaſures, he might have made a good clerk of the markets; but he has purchaſed a manor and muſt become a magiſtrate.

WE will ſuppoſe that he is made by a whig lord lieutenant, and, in gratitude for the honour conferred on him, muſt act in all things (but the inſolence of his own office in which the whig is always arbitrary) like a republican. The dignity of that office however, in which all his importance lies, muſt be ſupported, and his mandates are never given with

a why, or a wherefore? but it is ſo, becauſe it is ſo; and it ſhall be ſo, becauſe it ſhall be ſo.

BEING brought up a buſtler in buſineſs, he waits not, but ſeeks for informations, that his authority may be conſtantly in exerciſe, and his importance always pervading. He prys into the *private* concerns of his neighbours; and that the reputation of his conſequence may never be at reſt, he does not adviſe but dictates what ſhall be done, and reprobates whatever is not the offspring of his ſuperior wiſdom. When a pauper is accuſed of a crime (though perhaps ſome ſycophant of his own informs againſt him, without a cauſe of accuſation, except that the ſpirits of the

not

magiſtrate ſhall not flag for want of profeſſional employment) he is ſure he is guilty, he looks ſo like a raſcal, and is perſecuted if the *juſtice* has no *friend* that will ſpeak for him.

THUS far he proceeds in his own *office*; and in ſociety he is as intolerable: for he never appears without letters from Bowſtreet full of intelligence, of murders and rapes committed, of highway robberies and riots, and of deſcriptions of ſuſpected perſons and villains that have eſcaped from priſon; with a long account of his activity in apprehending them, and his zeal for the public good; when, perhaps, the next news you hear will be, that a diſtreſſed, but harmleſs traveller had ſo much of the hang-dog in his countenance

countenance (for poverty with ſuch people is an indication of roguery beyond the validity of evidence) as to make it neceſſary that he ſhould be confined in priſon till his innocence is reſpectively proved, which cannot be till the next quarter ſeſſions; when his neighbours, who have long known him, are at the expence and trouble of going a long way to clear him from the oppreſſion of ſuch an out-ſtretched inſtance of magiſtracy.

On all public queſtions or county buſineſs, his concurrence depends upon the perſons that propoſed them, and not upon their merit; for if he votes againſt his party, he is but ill received at the Lord Lieutenant's public day, as it is reckoned a greater piece of

of ingratitude to inſult the maker of the magiſtrate, than the Creator of the man.

THE other kind of magiſtrate which the country has to complain of, is the hereditary ſquire, who has perhaps been too ſoon informed of the extent of his eſtate to receive uſeful inſtruction; and has been indulged in the purſuit of his pleaſures, from an idea of his independency, till his diverſions are his only ſcience, and the preſervation of his game for private ſport, his only pride.

HENCE it is neceſſary to become a juſtice of the peace; and the Lord Lieutenant knowing his landed importance, and his uſes at county elections,

tions, commiſſions him to have a dedimus poteſtatem.

A JUSTICE of the peace made up of ſuch materials, having perhaps a good natural capacity, but ſlenderly furniſhed with the rudiments of a Gentleman, acts by the aſſiſtance of a clerk, who is diſſipated in being the companion of his diverſions, and who ſupports himſelf by ſummonſes and warrants, indiſcriminately dealt out againſt all who are unqualified to kill game by law, and the common poacher of the night.

IN their interludes of intoxication, which are ſometimes very frequent and extremely long, it is often lamented, that the killing of a partridge is not felony

lony without the benefit of clergy—that the hanging of a hare not as irreprievable as the hanging of the murderer of a man—and it is a horrid thing that thoſe who keep dogs or guns for the deſtruction of game, unleſs poſſeſſed of one hundred pounds per annum, landed property, ſhould not be tried as offenders againſt the ſtate, fraught with rebellions, ſtratagems and treaſons.

You will generally find, that common informers and debauched rakes, are the encouraging companions of thoſe enthuſiaſtic ſportſmen, and are the only people encouraged by them. It muſt therefore be a very vile offence againſt ſociety, and the evidence very reſpectable indeed, which ſhall convict before ſuch a magiſtrate, a good

earth

earth ſtopper, an excellent dog keeper, a bold rider, and ſo fond of hunting, that after a chaſe, he will hark forward, and drink tallyho till he cannot ſtand.

SHAMEFUL as this ſort of magiſtrate may appear in your eyes, he is not an infrequent character, and, to the diſhonour of our laws, he is indulged in the power of depriving a *free born* ſubject of his liberty, unleſs he has it in his power to pay five pounds, if game of any kind is accidentally found in his poſſeſſion.

NEVERTHELESS, and what makes the grievance more heavy is, that though game is not legally private property, aſſociations are eſtabliſhed of

of whole counties of country ſquires, &c. who combine *illegally*, and with the tyranny of inquiſitors, to put theſe unconſtitutional laws into the moſt rigorous execution.

THE farmer who rents hundreds a year, and from whoſe produce the game is ſupported, is told he has no right to eat of the brood of his own field; whilſt the ſquire, with impunity, has ingreſs and egreſs, to kill and carry it away.

THIS ſurely is not a teſtimony of Britiſh liberty; let men but be proſecuted as treſpaſſers, and they will mitigate or aggravate the deed of treſpaſs; let the wild beaſts and birds become a common right, and men

alike

alike liable to the ſame puniſhments for the ſame offences, and then the laws will be the protection of civil liberty; whereas the game laws are now, and eſpecially in the hands of ſuch magiſtrates, the perverſion of it.

LETTER XVII.

I AM glad to find you are determined to go abroad; for it is the moſt certain way to obtain military reputation and rank, the laudable aim of a ſoldier and a ſenſible man.

I AM rather ſorry, however, that the regiment you have exchanged for is deſtined for India; not that I am apprehenſive the climate will be more dangerous to you than others, or fearful as to the fate of war, for a death in the ſervice of your king is too glorious to fear; but the cruelties,

which have been aſcribed to this nation, in that country, if perſiſted in, muſt unhumaniſe the perpetrators, and return to us our chriſtian friends converted into ſavage barbarians.

I AM very ſenſible, that, as a ſubaltern, you will have no part, except an individual conduct in the army, to be reſponſible for; but that is a charge which brings forth conſcious reflection; therefore, never ſuffer yourſelf to be betrayed by example to act contrary to the principles of a civiliſed being, of virtue, or of religion.

IN the act of conqueſt fight courageouſly; but, when that is compleated, relinquiſh your arms to relieve the diſtreſſed; for it does not become

become a ſoldier to fight for private plunder, but only to diſpoſſeſs his enemies of the ſources of war; to be humanely valiant, and not to accumulate riches by cruelty or rapacity.

CONSCIENCE will not be appeaſed, if you once ſtep beyond the confines of natural juſtice: therefore, in the fluſh of victory, never refuſe to an unfortunate captive, that, which you, if by the event of war reduced to a ſimilar ſituation, might have to implore.

THE complexion of a native Indian is not more diſagreeable to an European, than that of the European is to the Indian; but this is a falſe delicacy, as each depends upon climate;

and it betrays an indirect inſult to the wiſdom of Providence, to treat a part of the human creation, thus ordered, with diſreſpect or cruelty.

RIDICULOUS as this deteſtation may be, it is certainly the ground of mutual antipathy.

THE complexion is the teſt of credit, and has given colour to the inhumanities which have been exerciſed in India.

I WILL not run over the hackneyed objections that have been made uſe of, as the means to eſtabliſh territories in that country; for they have not more or leſs weight than thoſe, which may be given for or againſt the commencement

mencement of war, and its conſequences, in any nation whatever; but it is obſervable, that the characteriſtic of the native Indians was, when firſt known to us, that they were of manners civil and ingenuous, free from fraud in their dealings, and exact keepers of their words. If then there is any alteration of conduct, what can we attribute it to but to the ill examples, which the inhabitants of other countries have ſhewn to them? We found them open to inſtruction, but have taught them artifice; we found them kind, but have given them notions of cruelty; we found them full of a ſenſe of natural religion, and have ruined the credit both of that and of revelation, by enormities that are incompatible with reaſon.

THE ſtory related of the conduct of Alexander to Taxiles, whoſe dominions in India are ſaid to have been as large as Egypt, is worthy of attention.

"THE king aſked the Macedonian "his deſign in making war againſt "him, and added, if his intention "was not to deprive his ſubjects of "the indiſpenſible neceſſaries of life, "ſuch only as ſenſible men would "fight for, he ſaw no reaſon for it; "and as to riches, and other poſſeſ- "ſions, he offered to ſhare with him "any thing of which he was better "provided than the invader; and that "the obligation might be mutual, he "was ready to accept, with gratitude, "a part of whatever fortune had more

"bountifully

" bountifully beſtowed upon the Ma-
" cedonians." This diſcourſe pleaſed
" Alexander ſo much, that, embrac-
" ing him, he ſaid, think not that
" thou ſhalt eſcape ſo; for, how ob-
" liging ſoever thou art, thou ſhalt
" not have the better of me; and then
" receiving ſome preſents, he returned
" others of greater value, which
" gained him the hearts of many of
" the barbarians."

THIS is a line of conduct which conquerors and commercial men ſhould always imitate; whatever exceeds it is cruel and diſhoneſt, and cannot be juſtified by any good principle whatever.

WHAT could oppoſe ſuch arguments, except that kind of ſelfiſhneſs, which

ſtops not at inhumanities to obtain its purpoſes; ſuch was the impulſe of many of Alexander's friends, who repined at the generoſity of their leader, and incited him, no doubt, to break another agreement with the noble defenders of ſome cities, and to maſſacre them after they had capitulated.

THIS one breach of his word, ſays Plutarch, was a perpetual blemiſh upon him, though on all other occaſions he had managed his war with that juſtice and honour, which became his dignity.

MANY brave men have been ſacrificed to the thirſt of gain in others; the valuable lives which were loſt in the cave at Calcutta might not have been thrown away, if we had previouſly

ouſly given an example of moderation to captives. But, alas! we have been boundleſs in butchery, and waded through rivers of human blood, not to make ourſelves great as a people, but to accumulate princely fortunes for private men, that ſtand upon the records of all other nations as diſgraceful to human nature.

THE eaſt is not the only part of the globe wherein we contradict, by our actions, the credit that ſhould belong to the principles of an Engliſh government. The Weſt Indies ſet forth to the world, how far we can degenerate from a ſenſe of natural juſtice; cruelty is there become a ſyſtem, and the ſlave trade exceeds in ſavage cuſtom all that the records of the Barbarian,

barian, or any other country can produce.

THAT man ſhould be ſo inſenſible to the feelings of his fellow-creatures, as to traffic in his own ſpecies, is what no rational ſentiment can juſtify: human ſlavery can only be vindicated by the human ſavage.

NEITHER vulgar paſſion, nor tyrannical violence ſhould make us abandon what is rational; and yet men will ſcarcely admit a rational idea to have its weight, where their own intereſts are concerned: *Virtus laudatur et alget.** Reaſon is never fearful of oppoſing the deſigns of the crafty: and though by a plauſible and meta-

* Juvenal.

phyſical

phyſical ſubtilty, the cunning endeavour to reconcile their conſciences, with the conveniences of ſtate; a man of ſound reaſoning conceives that ſort of reconciliation to be a kind of treaſon, for he is always on the ſide of truth, and if he ſometimes differs with his friends, it is not becauſe he is fluctuating, but becauſe they deſert their beſt guide, which is reaſon.

LETTER XVIII.

A VERY prevalent report in this neighbourhood makes me apprehenſive, that whatever impreſſion my letters may have made upon your underſtanding, they have had but a feeble influence upon your conduct.

THE ſcriptures, unapplied, are no better preſervatives of a good conduct, than the Arabian Nights Entertainments. You are returned to London, I find, in conſequence of a duel, in which you was firſt ſaid to be principal,

cipal, but the newſpapers bring you in only a ſecond to your friend, who was mortally wounded, and is ſince dead.

I AM afraid, after what has happend, my opinion on the ſubject of duelling, will ill correſpond with your own.

THOUGH I am unacquainted with the cauſe of your engagement in the unhappy quarrel, I am perſuaded that, in general, ſuch violent proceedings do more injury than honour to the reputation of any man, and that not once in one hundred times will the occaſion juſtify the event.

DUELLING, for the moſt part, is but a faſhionable method of committing

mitting murder: and all the arguments, offered in its favour, at beſt but demonſtrate the depravity of the times. It is held out as the preſervative of good breeding; but it does not ſo much as correct ill manners. As all the actions of life are tried by the criterion of conſcience, and are eſteemed good or bad by its determinations, and as it always has a natural inclination to equity, it can give no countenance to a voluntary breach of the law.

THE general incitements to civil combat are envy, malice, or a falſe ambition to be eſteemed courageous; principles degrading to every generous mind, and very unbecoming a Gentleman.

THAT

THAT duelling is a proof of courage, is what I muſt ſtrenuouſly deny, though cowardice is a proof of guilt; and it is to be lamented, that there is not ſome more rational method to juſtify or condemn the manners of mankind, than this prevalent practice.

WHEN the ſea of humours is in agitation, leave it to be ſmoothed by morality, *Quemadmodum enim temporum vices, ita mores vertuntur:* if an adverſary is a man of reaſon, he will repent his raſhneſs ere he can be properly reproved, and make ſuch an atonement as will be an honourable ſatisfaction to a candid mind; if he is a fool, leave him to his folly, in which alone he can find pardon.

I AM

I AM not inſenſible that the ſituation of an officer, when challenged, is extremely critical; for he is looked upon as a coward if he refuſes to accept a challenge, and liable to be broke if he accepts it: but the vigour of mind ſhould ſurpaſs that of the body, and be in readineſs as well as the ſword; for however high the notions of honour may be, if we are impelled by revenge, the ſtronger the ſenſibility, the ſooner they are ſtained.

IT is a mark of the ſublimeſt wiſdom to govern the paſſions, and puts man above all vulgar impreſſions. Rufo, in his Apothegms, gives a proof of this in the example of Don Lopez de Acuna, who, in arming himſelf in haſte to go to decide a quarrel, told one

one of his ſervants that helped him to put on his armour, that he ſhould make his head-piece ſit eaſier; for it hurt one of his ears: but the ſervant alledging it was impoſſible that it ſhould hurt him, as it was properly put on; and, being preſſed for time, he went to the place appointed, and engaged in the combat. On his return home, after the affair was decided, when he took off his head-piece his ear came off; whereupon he turned to the ſervant in great pain, and only ſaid, did I not tell you that the head-piece was not put on right? A nobleman of the ſame country, on hearing of the affair, ſaid, if it had been his caſe, he would have made a haſh of the raſcally ſervant; to which a friend of his replied, that would have been ſelling your ear at too mean

a price: whereas by his courage and patience he acquired an excellent reputation.

It is by foregoing the reſpect that is due to ourſelves, that we are engaged ſo frequently in quarrels; and a good man is more obliged to the reſtraints he lays upon himſelf, than the precepts of other people.

There is nothing ſo eaſy as to keep within the pale of good manners (and manners are what duelliſts moſtly contend about) for it is civil and politic to yield even in thoſe things wherein we are the moſt ſure, and then all who are preſent know who have reaſon on their ſide.

How eaſy is it to leave a diſpute before it grows too warm? At the ſame time

to

to glory in not retracting our opinions beſpeaks a blind mind, that can diſcover nothing better than what is fixed in the head; ſuch a one acts as he thinks, and thinks as he acts, by impudence to obtain importance.

A FASHIONABLE duelliſt is the moſt diſagreeable man to be connected with, that can be. He is either a bluſtering noiſy fellow, who is always unaccommodating to others, and too expecting for himſelf, or a fine dreſſed *new made Gentleman*, who does every thing *'pon honour*; the former demands ſatisfaction, if you diſlike any thing he approves, and in contradiction to himſelf; if you have a fancy for what he takes it into his head to admire, you muſt forego that fancy, or you are ſure to have a quarrel

with him. The latter is always upon punctillio, and good breeding, and has ſuch fine feelings, that if you do not uſe his own vocabulary (which is a mixture of all languages, and not perfect in any) you put him to ſuch exquiſite torture, that he is obliged to call you to an account; one you cannot contradict with impunity, and the other muſt only be contradicted in ſuch terms, as will compliment the underſtanding, though the arguments, he uſes to maintain his opinion, exemplify his folly. With ſuch characters you are frequently annoyed in public places, and eſpecially at the theatres in town. It is always diſtreſſing to be too near a brazen faced buck, who ſtares modeſty out of countenance, and inſults whoever would protect it; he encores every ludicrous

ludicrous ſcene with a *damned well done*, and receives the refined ſentiments of a play, with an inſipid indifference, or calls out with hiſſes, *too bad, too bad*, concluding with an oath or an horrid imprecation. Chaſte approbation is therefore undiſtinguiſhed, and comic acting is now a pantaloon's caricature.

The macaroni is as monſtrous in his way: his *bravo braviſſimo*, &c. are as much out of place, only with this difference; that he is ſhocked at the lively traits of nature, and elevated with uncommon raptures when morality is monotoniſed, and calls it ſublime and beautiful.

It is perhaps poſſible to avoid perſonal inſult from either of theſe conſequentialiſts,

ſequentialiſts, by permitting their extravagances to paſs unnoticed, but it is ſcarcely probable, that two ſuch oppoſites ſhould not be mutually offended with the obſervations and manners of each other, whenever they meet. Any trifling occurrence is ſufficient for a quarrel, which ill epithets will ripen into revenge, and extort ſuch language as is *unpardonable*; ſatisfaction is demanded, (and ſatisfaction is a ſynonymous term for a duel) before they know each other's names, and when known, they are perhaps as equally ignorant of their connections as every body preſent, till explained in the public papers; and it is extraordinary, but that one is a freſh man from Oxford or Cambridge, the boots

boots of a militia, or a new raiſed regiment, a temple ſtudent, or an attorney's clerk, a city apprentice or a very black legs; in ſhort, any characters except thoſe, whoſe birth and education have given too nice a ſenſe of honour, not to be as fearful of offending, as receiving an offence, and that aſſociate only with Gentlemen of the ſame diſpoſition. Thus impudence and ignorance contend for conſequence, and intoxication will ſometimes bring men of ſenſe, to ſacrifice the lives of each other for an inadvertent expreſſion, or an interference with their ſenſual prodigalities. But let us regard the conſequence in a religious ſenſe. Retired from a ſcene of wickedneſs, will haſty expreſſions or a more daring

inſult juſtify our conduct, when we appear before an offended God; loaded with a catalogue of crimes unrepented of, and haſtened before him by a voluntary treſpaſs upon that chriſtian duty, which enjoins us to forgive, if we expect forgiveneſs of our Father which is in heaven?

WILL a ſimple difference of opinion (an intereſted one is generally agitated legally) about worldly honour, be admitted as an apology for deſtroying one another? The fear of death is indeed unmanly, but a good man muſt dread the idea of appearing offenſively in judgment before the Almighty, by whom he muſt be ſaved through mercy: how much more dangerous muſt it then be for a man, cut off in

in the career of wickedneſs, to appear before a tribunal, which cannot diſpenſe with the infliction of juſtice, though merciful, for premeditated ſins: "Vengeance is mine and I will repay, "ſaith the Lord."

THE application of this text is as proper for the conqueror as the conquered: conqueſt always gives encouragement, and blood is as intoxicating as ſtrong drink; a familiarity with it hardens the heart to an inſenſibility deſtructive of every ſocial virtue. The ſucceſsful duelliſt becomes ſo blood thirſty, that he ſeeks for opportunities to exerciſe his art; and if they do not accidentally occur, he brings them about by means which are nothing different from premeditated murder.

THERE

THERE is no ſituation which will not be ſacrificed, no family connection that will not be tarniſhed by the rage of a duelliſt. He lives but to himſelf, and if intercepted in his proſpects and purſuits, knows no bounds to his reſentments.

HAPPY would it be if the legiſlators of this country would teſtify their abhorrence of ſuch dangerous principles, by enacting laws for the preſervation of propriety, with puniſhments ſufficiently degrading for treſpaſſes upon good manners; and that a duelliſt ſhould be indicted and puniſhed as a murderer; and the giving and receiving of a challenge be the only evidence neceſſary for the conviction of the ſurvivor.

If the import of the word honour is ſo eſtimable in the faſhionable circles of life, it is a wonder that courts have not been eſtabliſhed to defend it; the preſent method of proceeding has not reaſon to ſupport it, for the aggrieved is the judge to determine, and the authority to execute: the judgment muſt therefore be partial, and the execution paſſionate.

I feel for your ſituation exceedingly, for to ſay no more, it muſt be afflicting, in that you have loſt a friend. I hope the loſs will operate as a caution to you to avoid ſuch rencounters as much as poſſible; for your friend fought with a coward, who fled with his ſecond, and refuſed to help you to aſſiſt the dying antagoniſt, but if he had

had proved the victor, where would have been the honour? It would have been at beſt but the conqueſt of a coward. You will never find a command of temper more neceſſary than in the long voyage you are about to undertake, for nothing is ſo common as quarrels on ſhip board, eſpecially where ſailors and ſoldiers compoſe the crew. Diſputes about the characteriſtical courage of ſailors and ſoldiers are incentives to antipathy, indignation, and revenge. The officers decide them by duels, and the common men by boxing; but I hope your valour will be reſerved for your nation's foes, and that you will prove yourſelf a man of mettle in the cauſe of your king, which will excite admiration and conciliate good will. I ſhall write

almoſt

almoſt daily to you until you ſet ſail, and then ſhall not write ſo frequently, but make up my packets when opportunities happen of conveying them to you with a probability of ſafety.

END OF VOL. FIRST.